THE LIBERATOR.

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THE LIBERATOR

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TERMS.

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REFUGE OF OPPRESSION.

[From Zion's Herald.]

FAREWELL LETTER OF REV. DR. FISK.

Brother Kingsbury—Permit me, through you, as I am just on the point of embarking for a distant voyage, to tender to my many friends in New-England, my last salutations and affectionate adieu. I have nothing very special to say to them, save to ask their prayers, and to assure them, that I feel myself as ever, identified with them, in the interests of our common Zion, and hope, in any event, to be permitted to join them in the church triumphant above, if not permitted to meet them again on the earth. One point only rests on my mind, with great solicitude and fear. I mean that question which now threatens to divide the Methodist Episcopal Church, and also the Union of these States. On this subject, perhaps, I have already said all that will be profitable to say, and I am not now disposed to add much. You, dear brother, know, that I never was favorable to a public agitation of the Abolition question, either in the Herald, or elsewhere, in the church. And I did hope the managers of the Herald, and all others, had become satisfied to let the subject rest, so far, at least, as the periodical of the church was concerned. I see, however, that another series of numbers is about to be inflicted upon the church, through the columns of the Herald. This question, which has so distracted our country, is destined, I fear, to tear the church limb from limb. My voice may not be heeded. The infatuation with which this subject is pressed, shows that nothing will open the eyes of those who are taking the lead, in this business, until it may be too late to retrace their steps. If, however, I should fall in a distant country, or be swallowed up in a watery grave, it would afford me satisfaction, in my last moments, to know that I was permitted in my farewell to my friends and brethren in America, to entreat them to cease to agitate the community and the church, on this subject, and in this manner. Permit me therefore to do this. It is probably the last favor of the kind, I shall ask for the present, perhaps forever. I would that our friends, throughout New-England, could see and hear what I see and hear, almost daily, on this subject, then would they be convinced that those who are engaged in this abolition course, were ruining the cause they are wishing to promote

I beg the privilege here of inserting one extract of a letter, as a specimen of many, that I have received. I select this, more particularly, because it is written by a gentleman, born and educated in New-England, a clergyman of our own church, of high standing, and one who is extensively acquainted with the question of slavery, in all its bearings; and I will also add, one who for friendship to the slave, will lose nothing in a comparison with our most vociferous abolitionists in the North. The extract follows:—

'The abolition movements of the North, are just now becoming matters of serious consideration and wide-spread alarm, in the Southern States. I deplore the blind fatuity of the New-England Conference, which is the first to give high official sanction to this fatal delusion. I am far more prone to hope than to fear; yet it is my deliberate opinion this question will rend the Union, in less than eighteen months. The majority of the North are against the movement;—but what of that? Can they, by legislation, or other interference, stay the tide of incendiary publications? This is the one thing to be done, at some rate and at all hazards. *There is but one opinion, here, upon this matter.* All agree, that disunion and civil war are slight evils, compared to the ceaseless alarms and occasional tragedies, to which such publications expose us. Mercy to the slave, and justice to the master, equally require the adoption of decisive measures. You will see the results of this. The negroes must be subjected to more rigorous discipline, their privileges curtailed, their congregations dispersed, their improvement stayed, their Christian teachers silenced; for these privileges are very capable of being perverted to ruinous purposes. And then the men of the North will anathematize us for measures, which they force us, against our will, to adopt. These things will speedily come to pass. Your legislatures cannot, if they would, control the press. Congress cannot exclude these incendiary papers from the mail. The South must and will raise a barrier upon the Potomac—we *must* do it, as we love our wives, our children, our God.'

This, brethren, is a specimen of the feelings of the South. Say, *if you will*, it is a wrong and erroneous feeling, still it exists; it is universal, and the consequences may be foreseen, without any great share of prophetic vision. Unless this misguided and delusive course should be relinquished, the country is ruined. And when Northern abolitionists have accomplished their work of desolation, over the fairest portion of the political and ecclesiastical world, who will there be to raise the song of triumph? None but demons below, and despots on earth. The abolitionists themselves, when they see the result of their own blind and obstinate measures, will join in the general lament. And their sorrow will be the more poignant, because their own hands will have done the deed.

I hope, and pray, and trust, however, that this event will not be—that the great body of the people will see the impropriety of the course pursued, and that the strength of public sentiment will put an end to this most thriftless and ill-timed northern agitation, on the question of Southern Slavery.

May the God of peace lead our hearts in the way of mutual edification and love, and the God of wisdom guide our feet aright, and the God of grace save our souls alive, in the day of Jesus Christ.

W. Fisk.

Middletown, Ct., Aug. 31, 1835.

A Constitutional Cure for Abolition.—It is admitted by all, that the solemn compact, the Constitution which binds the United States together, secures to each state the sole and exclusive right to hold slaves or cease to hold them, as each State may deem best. No one State can coerce another to give up slavery. Its own sovereign and independent legislation can alone effect the end. We cannot go to the South, and say to them you shall liberate your slaves. This would be an infraction of the compact. Is there any one who thinks we can do so? Then he must see that the South might by the same rule, come to the North and say to us, you shall hold slaves, and re-enact your slave laws. Should we bear such dictation? Then how can it be expected *they* will bear the dictation from the abolitionists of the North? The abolitionists are determined *they shall* give up slavery, and all means are resorted to by them, to excite the white man and the colored man to this end. This is an evil, and how shall it be cured? The *cure* rests with the sensible and discreet.

Never attend an abolition meeting, nor suffer any of your family to attend. If these fanatics get no hearers, they will stop preaching. Never follow after a fanatic! Never read nor circulate any of their incendiary publications. If you are imposed upon by having them sent to you, just throw them with disdain into the fire. This would be constitutional. Should one of your neighbors happen to be one of these noisy intermeddlers, then treat him with contempt—withdraw all connexion with him, and never associate with him any more than with one who commits treason against the Government. Consider them, and treat them as the enemies of the constitution—enemies of the government—enemies of the country, for such they really are. Yield them no confidence—hold no fellowship with such men, but at all events adhere to the Constitution.—*Norwich Aurora.*

Approbation of Murder.—The Journal may depend upon it, that the Cottons and Saunders, men confessing themselves to be guilty of inciting and plotting insurrection, will be hanged up whenever caught, and that without the formality of a legal trial. *Northern* or Southern, such will be their inevitable doom. For our part, we applaud the transaction at Charleston, and none in our opinion, can condemn it, who have not a secret sympathy with the Garrison sect. If Northern sympathy and effort are to be cooled or extinguished by such cases, it proves but this—that the South ought to feel little confidence in the professions it receives from that quarter.—*Richmond Whig.*

A person has been apprehended in the upper faubourg for disseminating the abolition tenets; and on being subjected to a preliminary investigation, has been committed for legal trial. If convicted, the punishment by our laws is death.

The members of the anti-abolition society are on the alert to detect the agents and correspondents of the abolition fanatics; and have already formed a committee of vigilance, who have resolved to request the postmaster and masters of all ships and boats to communicate to them the names of all persons to whom any anti-slavery publication or packet may be addressed, with all other necessary particulars of information.—*New-Orleans Bee, Sept.* 11.

The following is a resolution adopted by the City Council of Washington.

'Resolved, That the Committee on Police inquire into the propriety and expediency of prohibiting negroes and mulattoes, whether bond or free, from assembling together for any purpose whatever, after sundown; and that they further inquire into the propriety and expediency of prohibiting by law the issuing of any license to free negroes or mulattoes for keeping a tavern or ordinary, or dealing in any manner in spirituous liquors.'

SLAVERY.

[From the Birmingham (Eng.) Reformer.]

LITERARY INTELLIGENCE.

Journal of a residence and tour in the United States of North America, from April, 1833, *to October,* 1834. *By E. S. Abdy, Fellow of Jesus College, Cambridge: in three volumes. Murray, Albermarle-street, London.* 8 *vo.*

This is a work of great importance, and is destined, we hope and believe, to do much good. Mr. Abdy has not written to amuse but instruct his readers; he has not rambled over America to write on manners or fashions; he has not, like Mrs. Trollope, endeavored to sting the Transatlantic ladies and gentlemen by registering their vulgarities, their spittings, and their heel-over-head disposal of their persons—he has complained very little, and only incidentally, of their rudeness and coarse insolence; for he had a higher object in view,—to notice the workings of slavery in that pseudo republic, and to describe that cancer of society which is eating into the morals, religion, and prosperity of a nation that loves and cherishes its noxious disease. America is indeed a country deserving small admiration; its vaunting brags about liberty and its cruel oppressions, its *name* of Republic and its *nature* of tyranny, its nominal equality and its real despotism, its much extolled religion and its practical rebellion against the Gospel, make it an unamiable country, a country in which all public virtue is hypocrisy—where 'all is false and hollow.' But as we intend to make many extracts from this valuable work, we shall hasten on to lay before our readers the Tourist's remarks and not our own. We will merely in the character of reviewers notice that Mr. Abdy's style, which is of a superior order, is to our taste rather too epigrammatic and antithetical, so much so, as to be in some instances obscure, and in a few unintelligible; he is a deep thinker, and he thinks in caustic thoughts where he is provoked, (and how often must a tourist be provoked in travelling through that vicious country!) and these thoughts are expressed in terse, severe language, which we hope will be felt by the slaveholding people of America to their heart's core, and make them writhe under the cutting lashes he has inflicted on them.

Mr. Abdy's rambles were bounded by Toronto in Upper Canada in the north, and Washington to the south; he, consequently, did not penetrate into the worst of the slave-holding states, and therefore did not see the evil itself in its most horrid shape; but what he has seen is enough—and more than enough.

The extracts to which we shall confine ourselves at present relate exclusively to the treatment of the free people of color in the United States of North America.

'I heard a clergyman (a man of color) preach to a white audience in Boston. The church was crowded to excess. The sermon, which was sensible, impressive, and well-delivered, was listened to with much attention. Yet though thus permitted to address a white audience, and treated with respect by the proper officers of the church, he was shamefully insulted on his return home. I was behind him and the clergyman of the church where he had preached, both of them in gowns, as is the custom with the Episcopal clergy, when half-a-dozen young men, whose dress denoted respectability, thinking a colored man in canonicals a fit object of ridicule for a Sabbath evening in Boston, broke out into a loud laugh as he passed; and stopping to enjoy their amusement at their leisure, cracked their jokes upon him in the most pointed and offensive manner. I could not restrain the indignation I felt. They sneaked off, and showed that they had still some shame left. The next day I had an opportunity of conversing with him: he proved to be a very intelligent man. * * Scanty as his resources were from his school, they were rendered less productive than they might have been, by the unjust and unconstitutional law of the state prohibiting the introduction of colored persons from without. In consequence of this iniquitous law, he had lost several pupils of respectability that were offered him. He related to me several instances of insult and indignity to which his color was constantly exposing him. One of them had occurred a few months previously:—He was travelling by the *De Witt* Clinton steam-boat from New York to Albany; and though the weather was extremely cold, and he had paid the same fare as the rest of the passengers, the captain refused him any accommodations below, and he had to pass the whole night on deck, with nothing to lie on but the bare boards. To use his own expression, "a dog would have had more care taken of him."'—(I. 157.)

'So far and so low is the spiteful vulgar distinction carried between *the men of color* (whom they nickname Africans) and the whites, that in the Boston Directory, the names of those whom it is intended to mortify are placed by themselves at the end of the book; and in Philadelphia they are marked with an asterisk.'—(145.)

'A young lady of color, of the name of Paul, was going to visit some friends at Exeter, fifty miles from Boston, and had been unable to procure a place in the stage coach; as the driver, though her place had been taken the night before, refused to carry her except on the outside—a seat so rarely occupied by women in America, that no respectable female would venture to sit there, at the risk of being laughed at and insulted. She was in consequence compelled to hire a gig. The journey from and back to Boston cost her twenty-seven dollars, whereas the whole amount by the stage would have been but five dollars! Since this occurrence, she has met with still worse treatment. The house in which this family reside is situated in a bad neighborhood, and Miss Paul was in treaty for a better, with the view of removing her establishment to another quarter, when she was informed that the inhabitants of the street in which she was about to settle, *had resolved to eject her or pull the building down*, if she persisted in her determination. They did not pretend to impeach her character; her offence was her color.'—(162.)

'Some observations made to me on this subject by a mulatto gentleman, left a strong impression on my mind. I had been surprised on a former visit to his house, at what I thought his calm resignation under unmerited opprobrium. He was a man of very powerful mind, and endowed by nature with a depth of reflection far above the average to be found among those who despised him. His son, as I can myself testify from an examination, was a lad of very promising talents and literary habits. The father was distressed and embarrassed what to do with him. He had tried to get him into a theological seminary, that he might become a minister of religion: yet, though he was provided with the best recommendations and unexceptionable testimonials of the boy's abilities and moral character, the poor lad's application after a suspense of six months, with all its attendant anxieties and annoyances, was rejected for no other reason but that which was supplied by the outer garment he had received from nature at his birth. 'I strive,' said the parent, 'to suppress the indignation I feel at the cruelties to which every one of my race is exposed here; but I candidly confess to you I am driven almost to desperation. I love my boy; and I wish to fulfil my duty towards him by giving him a good education, and placing him where he may be usefully and respectably employed. But all my efforts are useless—my hopes are blasted—and I know not what is to become of him. *My belief in religion is shaken when I see its professors so little influenced by it.*"'

This last is indeed a terrible sentence; the poor man groaning under a sense of cruel injustice could not shut his eyes to the fact that not only the people called pious in America, but 'the godly ministers of the Gospel'—of all sects, contribute by their precepts and example to keep up this system of iniquitous oppression, and to fix the ban of execration and contempt upon those children of God to whom it has pleased the Almighty parent to give a darker tinge of skin. He saw this was so inconsistent with the Gospel, such evident mockery of the meek and gentle Jesus of Nazareth, such outrage upon the good and kind Shepherd, *who died for the sins of the whole world*, that he had come to the conclusion that the pious people of America were too often cheats and liars, imposters and deceivers—and it is a conclusion which others will be disposed to make, though it should only teach them to cherish more tenderly that religion which too many of the Americans abuse.

Mr. Abdy informs us, 'that the most enlightened and estimable men with whom he became acquainted in America, declared to him that he did not think he could eat his dinner were a colored man sitting at the same table with him.' i. 374. And thus these painful proofs of a debased and corrupted nature might be multiplied without limit—the judges publish books to prove that this persecution of color is 'natural,' and ought so to be—the Ministers of Religion patronise the crime—the Churches of the various denominations will not let colored people worship with them—the people pelt and spit at them as they pass in the streets—the schools, seminaries, universities, churches, theatres, are shut against them—and every white man shuns and hates them, excepting the tax-gatherer, who has no objection to fill *his bag* with dollars handed to him by colored people. The young ladies of America—the *fair*, gentle, hyper-scrupulous ladies of America, who are ready to resent it as a gross insult if the word 'shirt' is mentioned in their presence—these tender dames, who have carried the tabu of the imagination to excess, do nevertheless argue with all their might against the horrors of 'amalgamation' as they call it—that is, the mixture of black and white blood, and lecture against this sin by the hour! a degree of boldness which no English lady would venture on, though she would have no objection to cut up a shirt and talk about it before all the world. We should have thought that 'amalgamation' had better been reserved for the volumes of the naturalist, or the medical school.

The following copy of a letter from the Postmaster of Connecticut, to one of his subordinates, will shew the wicked folly of these Americans in a ludicrous light; for it is some relief to be able to laugh at these bad men, and not always to feel the stress of sorrowful indignation against them:—

'Sir—The mail must not, in any case whatever, be in the custody of a colored person. If a colored person is employed to lift the stage into the post office, it does not pass into his custody; but the labor is performed in the presence and under the immediate direction of the white person who has it in custody: *but*, if a colored person takes it from a tavern, and carries it himself to the post office, it comes into his custody during the time of carrying it—*which is contrary to law.* (!!!)

I am, &c.

'John McLean.'

It is not displeasing to learn from Mr. Abdy, that though the colored man is forbidden to carry that holy thing, a bag of the transatlantic post office, yet the white man, who does carry it, plunders its contents without mercy. Not less than twelve cases of embezzlement occurred within six months in the east of Portland, in the State of Maine, and so wretchedly is the post office managed in America, or rather with such dishonesty, that last year there was in this department *a balance against the treasury* of 192,135 dollars! The white-blooded bag-carrier of the United States, if he is not apostolical in his religion, is at least in one point apostolical—in his imitation of Judas.

From a Postmaster let us ascend to a Bishop. Bishop Onderdonk *invited* the Rev. Peter Williams to disconnect himself from the Managing Committee of the Anti-Slavery Society, as it gave offence to his Church. Mr. Williams obeyed his Diocesan, and gave up his principles—for the ladies and gentlemen of his Church loved Slavery too much, and hated people of color too much, to tolerate a Pastor who could act on this subject according to the dictates of the gospel.

* * * * * * *

It is both a benefit and a pleasure to expose an imposture. The world is so bedimmed with the haze of a universal lie that to discover a truth is an achievement after much toil, and the discovery can only be made by pushing through the fog and minutely examining every object of our search, trusting no longer to the unreal proportions and strange appearances which the floating mist had falsely created. It is a great benefit to discover the lie of a teacher, whether he teach in religion or politics,—it is a benefit to unveil the lie of false philosophy—a wrong induction, a false axiom, a vicious postulate, or a hasty conclusion. It is a benefit to expose the lie of a sect, a party, a heresy, a faction—but most of all it is a benefit to expose the lie of a whole nation, and heedless of their boasts and self-gratulations, to bring forth into broad day-light the dead men's bones and unclean things of the whitened sepulchre.

Now there is no nation on the face of the earth which claims so high a place in the admiration, yea, we may say, *the adoration* of all people, tongues, and languages, as the North American Union. The vain and vaunting people of this noble portion of the globe are cursed with an insatiable thirst for adulation; they never can praise themselves too much, and never think that others have praised them half enough. They extol their constitution, their laws, their customs, their manners, their principles, their learning, their science, their commercial speculations, their fleets and their armies with unceasing praise. It seems to be inscribed on the bold front of every Yankee, '*Let every thing that hath breath praise the United States of North America.*' They compare themselves with their own rivers and forests, their mountains, their lakes, and their plains; and thus come to think their moral excellencies are stupendous as the physical excellencies of their soil, and requiring a vast and hyperbolical language duly to set them forth. The very reverse, however, is the process in the minds of those who approach as calm spectators to discover the truth and to detect the lie; for if our enthusiasm kindles amongst the multiplying images of greatness and beauty, if the mind expands with exulting thoughts on beholding the vast proportions and gigantic splendors of that gorgeous land, we do but sink into a deeper melancholy when we come to study the baseness and grovelling iniquity of the human creatures that defile it; and the magnificence of the country only makes its inhabitants the more contemptible. A view of the national sin of America, after admiring the natural grandeur of their country, is like discovering the object of worship in the old temples of Egypt; where, after the stranger had walked bewildered through vistas of superb architecture, he came at last to the filthy idol,—a mouthing and obscene Ape, playing its pranks on a throne of gold! And this is the thing to be worshipped in America—a mockery and disgrace of the human character 'enthroned in the West'—a nation of slave drivers masquerading it with the cap of liberty,—a Christian people excelling all the heathen tribes of the world in systematic wickedness,—a free republic exercising greater oppression than was ever heard of in the old king-scourged and priest-ridden despotisms of Europe!

But we must come now to the true picture; and here first our eyes turn upon the immortal General Jackson!

'General Jackson, in passing down with a drove of negroes, halted at the agency (in Mississippi territory) to refresh. Being about to proceed, Mr. Dinsmore observed, that it was necessary for persons passing through the nation to shew their passports. General Jackson replied, 'that General Jackson required no passport to travel through the Indian nation.' Mr. Dinsmore said that he did not know General Jackson from any other man; and that demanding his passport was in conformity with instructions from the war department. By this time the General, having sent forth his negroes, had mounted his horse; and, laying his hand upon his pistols, significantly replied, 'These are General Jackson's passports.'' Mr. Abdy remarks, 'Most of the President's have been *slave owners*, the present is the first *slave driver*.'—(ii. 154.)

From the President we may go to Judge Washington, nephew of the great Washington, who sold fifty slaves for 10,000 dollars:—

'The Judge's reasons for selling these slaves—reasons published by him in the *Baltimore* newspaper—were, 1. Because he lost by their labor. 2. Because they were in a state of insubordination, owing, as he conceived, to their having been frequently told *that their master ought to set them free*; and 3. Because he anticipated the escape to the Northern States of the most valuable part of them. 'I take the liberty,' says the Judge, 'on my own behalf, and on that of my fellow-citizens, to enter a solemn protest against the propriety of any person questioning our right, legal or moral, to dispose of property which is secured to us by sanctions equally valid with those by which we hold every other species of property.''

From the Judge we may go to the teacher of religion, and there hear of the Reverend Simon Clough, D. D., L. L. D. who has lately published a pamphlet entitled 'An Appeal to the Citizens of the United States;' in which he undertakes to justify slavery from the Scriptures, and to prove that all clergymen who advocate abolition are 'false teachers,' and should be dismissed by their congregations. This, however, is but a drop in the ocean of America's blasphemy, for we know that the Baptist Churches of the Union are by their own shewing 'generally speaking, slaveholders,' and yet 'are also sincere Christians, and adorn the doctrine of their Saviour.'

And now let us turn to the capital of the Union, to the city of Washington, the seat of Government; and there we hear of slave-marts, slave-pens, slave-offices; of a great hotel with seventy slaves attached to it; of the slave traders paying 400 dollars to the corporation of the city for a license to carry on their business; of the President, Senators, and national representatives participating in the guilt. Mr. William Jay, an American Abolitionist, who has written a valuable little book on the sin of his nation, may here strengthen Mr. Abdy's testimony:—

'In 1830, Mr. Miner, a member of the House of Representatives, from Pennsylvania, introduced a resolution for the gradual abolition of slavery in the district. In his speech in support of the resolution, many appalling facts were disclosed. It appeared that in the last five years, seven hundred and forty-two colored persons had been committed to the public prison of the city of Washington. And were these persons convicted or even *accused* of any crime? *Not one.* Four hundred and fifty-two were lodged in the United States prison by slave traders, for safe keeping prior to exportation. The residue were imprisoned on *suspicion* of being fugitive slaves, and if not claimed as such, were by authority of Congress, to be sold as slaves for life, to raise money to pay their jail fees!!!!'

This really does surpass any thing we ever yet had imagined of the wickedness of this loathsome republic. Any colored person, not having a master, may in Washington, and under the nose of Congress, be thrown into jail on suspicion of being a runaway slave; he is kept there for a long time to see if any one claims him; his imprisonment runs up a long bill, the jail fees must be paid, and the tragedy ends by his being sold as a slave for the benefit of the State! The seven devils that wander about in dry places, seeking rest and finding none, must surely discover a snug home for themselves in the capital city of the United States of North America; it is all swept and garnished for them; there can be nothing wanting to suit their tastes—all their wishes must be gratified. Mr. Miner in one of his speeches to Congress tells these legislatorial fiends that he has seen in their prison one of these poor prisoners:—

'She presented such an aspect of woe, that I could not help inquiring her history. It was simply this: she was a slave, but was the wife of a free man. By him she had nine children. Moved by natural affection, the father labored to support the children; but as they attained an age to be valuable in the market, perhaps ten or twelve, the master sold them. One after another was taken away, and sold to the slave dealer. She had now come to an age to be no longer profitable as a breeder of slaves, and her master had separated her from her husband, and her youngest children, had put her in *your* prison, where she now waits to be sold off!!!'

It is in vain to seek for words to express all we feel on reading this story—it must be the subject of mute astonishment and speechless horror; the Almighty does not supply man with language to denounce these atrocities: they excite ideas of abhorrence beyond our capacity of expression. These are infinite crimes to be judged, condemned and punished by an infinite Being.

But these republicans are now so hardened in iniquity, that what are called 'respectable people' enter into the business in a regular trades-man-like way, and talk of 'their house doing a great deal of business in the slave-line.' *The house* of Messrs. Franklin and Armfield, shipped off from the Northern States about one thousand slaves last year; 'but it would be much greater this year,' said these respectable gentlemen, to one whom they did not think was an abolitionist. They have two vessels of their own constantly employed in carrying slaves to New Orleans. One of these vessels is called the '*Tribune*,' an orthodox republican title, to make the practical lie of Messrs. Franklin and Armfield complete in every respect. In 1831, the brig *Comet*, a slaver of this 'house,' carrying one hundred and sixty slaves, was wrecked on Abaco, one of the Bahamas. In Kentucky, a traveller meets a drove of slaves on the high roads, all handcuffed, and followed by some great democrat, a judge, a general, or a president, riding on a horse and driving them with a tremendous whip—all in the way of business; and all affording convincing proof that America is the land of liberty, 'the diamond in the crown of creation,' 'the glory of the civilized world,' 'the great exemplar of honor and virtue,' 'the only copy of legislative wisdom from which all nations will be obliged ultimately to borrow that which they can find no where else.'

We add but one more passage on this painful subject from Mr. Abdy:—

'One of the passengers in the stage-coach told me he had seen nearly a thousand human beings chained together, and passing along the road to the South under the lash of the driver. * * * Persons who witness these cruelties for the first time are affected even to tears; the heart seems to sink under the pressure of mental suffering, and sickness, often accompanied with vomiting, ensues. The driver of the coach pointed out to me several houses, the owners of which were noted for their cruelty; but none more so than a minister of the Gospel, whose church was by the side of the road. He added, there were more instances of harsh treatment in that profession than any other. It is not uncommon here for churches to hold slaves. On asking the slaves at a certain place to whom they belonged, a person received this answer, 'to the congregation.' On inquiry he found '*that the gang had been bequeathed to a religious society for pious uses!!!*''

This is, however, only American piety; such piety as that person professed who suggested in the wilderness that the stones ought to be turned into bread. But these people turn godliness into gain; for it is no uncommon thing to enhance the price of a slave at an auction by assuring the purchasers that 'the lot is pious.' Piety in a slave fetches many dollars above the average price. Whether the auctioneers have carried this idea out as far as it might be carried we know not, but it is far from improbable that a slave with 'adult views of baptism' may cause a competition in the auction amongst the Baptist dealers: that an Arminian negro may be much sought for by a Wesleyan advocate of sinless perfection; and that an Episcopalian 'nigger' may be in great demand amongst slaveholding Bishops.

Slavery, however, carries with it its own curse and its own punishment; and they begin to acknowledge in the United States that there is very much to excite the fears and apprehensions of those who look beyond the present day. The increase of the colored population already alarms their pale-tinted persecutors. In the eastern Virginia in 1790, the whites had a considerable majority, but now the blacks are more numerous by 81,000. And this is not only by an increase of blacks, but by a positive decrease of whites, who by the cencus of 1790 were 507,850, but in 1830 were reduced to 375,940. They are alarmed also by the abolitionists, who begin to disturb the tranquillity of the slaveholders' hitherto undisputed 'rights.' They are alarmed by the increase and respectability of the free men of color. They know not what to do, and turn to Elliott Cresson for help, who promises them that if they will give him plenty of money, he will ship off two million black 'devils,' and turn them all into 'angels' by a voyage to Africa; for Liberia, according to the lie of the colonization imposters, has the property of transforming 'the wicked man of color' into an angel of light. They are alarmed also by the small, or rather no profits, which estates produce that are worked by slaves; for a slave master of America thinks himself very well off if he loses nothing at the end of the year; he never looks to any profit from his estate, unless it be by lucky jobbing in slaves, and by judicious trading in human flesh; in this way they sometimes make large fortunes, but by slave-agriculture—*never*.

'Various schemes,' says Mr. Abdy, 'have been adopted to preserve or increase the white population of the slave states. Virginia, if I was rightly informed, sells her lands at the price of two dollars for 100 acres. This expedient for attracting, has the effect of repelling settlers. What difference is there whether you cry 'stinking fish,' or 'fish for nothing?' The planters of the older slave states are many of them reduced to the situation of bankrupt debtors with mortgaged estates; bearing the same relation to the merchants of Philadelphia, New-York, and Boston, that their West Indian brethren bear to the capitalists of the mother country. Slave property carries a curse with it wherever it is found. It rouses the worst spirit of gambling. The dice-box and the cow-hide are equally fatal to all who handle them; but the former is less polluted, as it is stained with the tears of the guilty, while the latter is red with the blood of the innocent.'

And thus do we see in the history of all nations which have thus sinned against God and man, that though they thrust Divine Justice off the stage in the first act of the drama, yet she returns with a curse at last, and says in an audible voice, 'Behold! here I am.' We believe that the United States of America are approaching towards the last act of their disgusting tragedy: they have got that disease within them from which nothing but violence can cure them: they carry that burden about with them which must crush them at last. No nation could ever yet thrive with slavery; and though the United States are just now in the full swing of money speculations; though we hear of their rail-roads, their canals, and their mighty works, yet all this dazzles us not, for slavery is eating into their vitals, and is assuredly bringing destruction upon them.

Horrible Business. A letter from Covington (Tenn.) published in the Worcester Palladium says:

'The negro stealer takes the negro to the lower country, sells him for $800 or $1000 cash, then tells the negro to run away and meet him at a place appointed, where they divide the money. He then takes him to another section of the country, and sells him again; the negro runs away, and they again divide the money. After having sold the negro in this way several times over, *he takes him into the woods, murders him, and takes the whole of the money.*'

COMMUNICATIONS.

To the Editor of the Liberator:

Dear Sir:—Another resolution of the meeting at Woonsocket, on which I propose to remark, is in the following words:—'*Resolved*, That the Constitution, as originally formed, was the result of a compromise between the North and the South; and that while the large States in the South insisted upon the privilege of holding slaves, [that is, upon the '*privilege*' of oppressing and brutalizing their fellow beings,] and thus increasing their delegation in the House of Representatives of the United States, they extend to the North the important right of an equal number in the Senate with them, a right which to Rhode Island and other small States, is of inestimable value.'

This Resolution, as a mere historical fact, I am not at all inclined to dispute; but then I shall deny the inference, which pro-slavery men are so fond of drawing, that the compact alleged, between the North and the South, is any reason why slavery should be either countenanced or tolerated. *Slavery is a sin.* It is a gross and flagrant violation of the laws of God and of the rights of man. No civil compact, therefore, can render it justifiable. 'Though hand join in hand, the wicked shall not be unpunished.' God, who is no respecter of persons, will not have such a respect to the 'compromise' between great and small States, as to consider slaveholders and men-stealers guiltless. If the States have combined for oppression, it is, in its own nature, an unholy combination; and God says, 'Shall I not visit for these things, and shall not my soul be avenged on such a nation as this?'

But, the original 'compromise' between the North and the South imposes no serious obstacle whatever to the manumission of the slaves. If the large Southern States wish to retain their present number of Representatives in Congress, let them emancipate their slaves, and make them *men*. Let them raise what they now reckon as brutes and chattels to the rank of *citizens*, and then those citizens will be justly and constitutionally entitled to a representation in Congress. In this way, those States may increase, rather than diminish their number of representatives, and the spirit of the original compact remain inviolable. The population of the six New-England States, in 1830, was 1,954,220; and their number of Representatives in Congress is 38. The population of Rhode Island, in 1830, was 97,210; and that small State enjoys a representation in Congress, of two Senators and two Representatives. This represention is, by the meeting, whose resolutions I am now considering, pronounced 'a right *of inestimable value*.' But, in the Southern States, there was, in 1830, a population of 2,004,263 souls, more than the aggregate population of all the New-England States,—enjoying *no representation*, except as goods and chattels, to increase the Representative power of their masters. Let these goods and chattels be raised to the rank of *men* and *citizens*, and they would be constitutionally entitled to 39 Representatives; which would increase *two-fifths*, the representative power of the South. The Southern States, then, have nothing to fear from a loss of representation, by manumitting their slaves and bestowing upon them the privilege of citizens; and the argument, so frequently used by pro-slavery men at the North, that the South will never consent to relinquish the original 'compromise,' by manumitting their slaves, is vain and futile. If the Southern States are not mad, and blind to their own interest, they will not fail to manumit their slaves, make them citizens, and thereby *increase* their representative power and influence; and it is not improbable, that some calculating politicians at the North have taken this into the account, and are crying out against abolition on the ground of political jealousy. But, every *disinterested* citizen, who has a true regard for the Constitution and the permanency of the 'Union,' will certainly deem it as important, that 2,004,263 souls at the South should have their Constitutional number of 39 Representatives, as that 97,210 souls in Rhode Island should have their two Representatives and two Senators, which is pronounced a '*right* of inestimable value.'

I am aware, Mr. Editor, that I shall be charged with 'meddling with politics,' and render myself obnoxious to another sweeping resolution, which I have yet to consider; but if politicians attack others, politicians must not think it strange if others repel them with their own weapons.

I ask, then, what is the difference between human rights at the *North*, and human rights at the *South?* What is the difference between the worth of souls at the *North*, and the worth of souls at the *South?* What is the difference between 'a *right* of inestimable value' in *Rhode-Island*, and 'a *right* of inestimable value' in *South Carolina?* By what '*right*' of 'compromise,' constitution, or compact, either human or divine, are 97,210 souls in Rhode Island, allowed the privileges of freemen and Christians, and *entitled* to two Senators and two Representatives in Congress, while 2,004,263 souls at the South are reckoned as mere goods and chattels, and, *as such*, increase the power of representation in their oppressors, while they are denied every civil and religious blessing? By what strange moral principle of transmutation has our Declaration of Independence been made to thunder in the ears of Britons the 'self-evident,' and eternal 'truths, that *all* men are created equal; that they are endowed by their Creator with certain inalienable rights, among which are life, *liberty*, and the pursuit of happiness;' and at the same time to sing in the ears of Southern tyrants, the syren song, that two millions of moral beings are not men, but brutes, goods and chattels, and may be lawfully bound with perpetual chains? By what principles of political economy or moral right, is this same Declaration deemed worthy to be set in letters of gold, translated into all languages, and sent 'to all nations, kindreds, tongues and people;' while it would be death to an abolitionist to place it in the way of these 2,004,263 *chattels*, lest, forsooth, the *chattels* should begin to dream that *they* are *men*, and have been created equal with others, 'whom God has made of one blood, for to dwell on all the face of the earth'?

I hope the 'citizens of Woonsocket Falls and vicinity' will have another meeting, and appoint a Committee to 'consider and report resolutions,' in answer to some of the foregoing questions; and that the Resolutions will be such as can be adopted with not even '*two* dissenting voices.' I think, however, that they will have to 'retire' for more than a '*few* minutes,' in order to frame such Resolutions as will satisfactorily answer the above questions, and at the same time accord with those which were adopted at the meeting to which I refer.

I fear, friend Garrison, that I have already become tedious; but, really, I find the doings of the meeting at Woonsocket to be more fruitful of comment and inquiry than I anticipated when I began; and I feel inclined to pursue the business a little longer. Be assured, however, that I shall take no sort of offence, if not even one of my communications is admitted into your columns; but 'what I have written, I have written,' and I submit it entirely to your judgment as to their disposition. In the mean time, be pleased to accept assurances of my unabated friendship, and unceasing confidence in your philanthropy.

MOSES THACHER.

North Wrentham, Sept. 1, 1835.

Mr. Garrison—I herewith send you a copy of an extract of a letter, taken from the Natchez Courier and Journal, written to a Mr. Andrew Marschall, of the state of Mississippi, by a person stated to be connected with one of the Boston presses. I send it to you because I think it a little remarkable, and know not to whom he alludes. We have heretofore thought it would be impossible to make slaves of *native-born, wholly white* citizens of the United States, and particularly of New England men; but when we hear of letters and newspapers taken from the mail, by any irresponsible committee, or post-masters (if there can be such by our present laws,) and so many are ready to submit to such proceedings without a murmur; although it may endanger every dollar transmitted by it, for a letter containing such a 'root of all evil,' might perhaps with many be considered *extremely inflammatory*, and ought to be stopped;—I say, Sir, when I see such accounts, and our executive officers sanction such proceedings, and when I learn from this writer, he 'will soon get his feet on the necks of the rascals,' meaning persons here at the north, it would lead one to suppose we are about coming under the yoke of slavery, and we are yet but a nation of slaves. But without further comment, I give you the extract, and will then ask, if there is not a spirit here at the north that needs enlightening? Whether civilization has yet proceeded among us to that height, that it can go no farther? The letter was dated

Boston, Aug. 7, 1835.

'You had in Natchez a fellow named *Asa Stone*. He is an incendiary, and a *preacher of the Gospel*; look out for him, and if you catch him, apply Lynch's law, &c. without delay.

I send you one of the rascal's letters, published in the *Emancipator*. Do not let the fellow escape, if he is with you.

The virtue, intelligence and wealth of New England is with you; but for all this, you must be on your guard. Command me at all times, and if I can do Mississippi any good, tell me how I shall toil. We will soon get our feet upon the necks of the rascals, and once more restore peace to the country.'

One word to the person who wrote this letter. From what quarter have *incendiary* proceedings come? Who has taken papers and letters from the mail and burnt them, whether the persons to whom they were directed wished to have them or no? Who has raised mobs, and torn meeting-houses to pieces? Who has offered rewards for heads and ears? Who has sent, as reports go, assassins from one part of the country to the other, to waylay persons, who are probably as upright and virtuous as any in the land? Let him ask himself these questions, and then say, whether he had rather *toil* to transmit to posterity our country, with its population all free and independent, or whether the foul disgrace of slavery shall yet continue to hang at our skirts, to be a blot to be pointed at, and a bye-word and hiss for all nations when they speak of our consistency? Let him search history through, and see whether a nation has ever proved themselves ungrateful to their benefactors. To go no farther back than our own times,—did the negro show fight in this State on the day of his liberation; or in New York; or in St. Domingo; or even in the W. I. Isles? In the two former places, the day was made a day of jubilee by them; and why may we not suppose they would make it so, if the day should ever come at the south? It is contrary to every experience, it should be otherwise.

One who does not, and never will, belong to a *Slavery Society*; and who does not yet belong to an Anti-Slavery one.

[☞We have omitted a portion of the foregoing communication, because the writer assumes that Anti-Slavery Societies are willing to assist in purchasing the slaves. This supposition is at total variance with their views and principles.]—*Ed. Lib*

Mr. Garrison,—If you think the following worth publishing in the Liberator, or any other anti-slavery paper or pamphlet, it is at your disposal.

How children may promote the cause of Abolition.—A little boy eight years old, who had read from time to time on the subject of slavery, after retiring to bed one night, said to his mother who was by, 'It seems to me as if I could see a slave in heaven that has been emancipated through Mr. Birney's efforts.' On hearing the remark, she observed his countenance—his eyes were closed, and an expression of serious thoughtfulness marked his features. He was then told of the very interesting manner that Mr. Wright, the colored clergyman from New York, who preached in Boston, the week of the Anti-Slavery Convention, spoke of the different circumstances and reflections of Wilberforce and Voltaire, in the eternal world—the one surrounded by those who had been ruined by his infidelity—the other, by a host who had been redeemed from physical and spiritual thraldom by his unceasing labors. After a little more conversation, he was told that he might pray instead of his mother.

He commenced without any hesitation, and after confessions and intercessions for himself and little brother, his mind seemed to expand itself with infant ardor, simplicity and energy, on the sufferings and necessities of the slave, and upon the efforts for his emancipation and instruction. He prayed for blessings, for time and eternity, on that good man who had freed his own slaves, and induced others to do the same; also that the paper he was about to establish in one of the slave states of this nation might be successful; and that every slaveholder in that State might very soon follow his example; and others still, until slavery should be entirely abolished in our land, and throughout the world; that even the very name of slavery should be unknown.

C. N.

Providence, 9th mo. 12, 1835.

To the Editor of the Liberator:

Respected Friend—As every thing which tends to encourage the hearts and strengthen the hands of those who are engaged in the righteous cause of breaking the chains of the oppressed, is worthy of being noticed and recorded, I would mention the following fact.

Jeptha White, a member of the Friends School at Providence, who resides, when at home, in Pasquotank County, North Carolina, has lately freed from slavery a mother and her four children. And besides this, he has provided means to defray their expenses to Indiana. Such praiseworthy conduct needs no comment. It speaks for itself. The tears of gratitude which flow down the cheeks of the mother and her little ones, are far more eloquent than words could be. Thy sincere friend,

WOOLMAN.

The Secret Out! A son of Professor Stuart of Andover, is appointed Professor of a College in South Carolina. So say the papers. The public will now understand (without the aid of '*Biblical exegesis*') how it came to pass that the *Bible* sanctioned slavery, in the view of Professor Stuart, while he dared not say that he approved of it *himself*.

Q. in a corner.

DO SLAVEHOLDERS DESERVE TO HAVE THEIR THROATS CUT?

Mr. Editor—No abolitionist would ever think of bringing forward such a question in a public paper, were it not forced upon us by those, who, in the great moral contest that now agitates our country, take sides with the slaveholder, and oppose the abolition of slavery. The public press of Boston and New-York has charged the abolitionists with advocating the murderous doctrine, *that slaveholders deserve to have their throats cut, and that the slaves ought to be instructed to cut their masters' throats.* Abolitionists never ask this question among themselves, in private or in public, believing it to be a question to be agitated and discussed only among those robbers and pirates who use and traffic in the bodies and souls of men as property. But as we are charged with holding this doctrine by slaveholders in the South, and their cringing, fawning apologists and abettors in the North, we wish to state our own views of this matter, and who they are who, in fact, have, for years, been teaching this abhorrent doctrine to the slaves.

The question amounts to this: Do the slaveholders of the South—those who claim a right of property in the bodies and souls of men, and use and traffic in them as property—*deserve death at the hand of their abused slaves?* To this question, abolitionists answer, No—*No*. We have no fellowship with such a doctrine, nor with any one who holds or preaches it. We believe it is a doctrine of devils, fit only to stand in the creed of murdering tyrants, who glory in their power to trample in the dust all the dearest rights of man. Let those who uphold the infamous and heaven-defying system of American Slavery, point out *one* in our ranks, and *convict* him of holding and advocating such a sentiment, and we will expel him from our ranks, as a disgrace and curse to our holy cause, to find sympathy with menstealers, kidnappers and pirates. Our glorious motto is—*Non-resistance*. We distinctly say to slaveholders and their abettors—in this warfare we shall never appeal to physical force, either to procure freedom for the objects of your oppression, or to protect ourselves from your vengeance. Your mobs, your robberies, your burnings, your clubs and brickbats, your scourges, your gibbets and murders, will meet with no resistance but such as Christ, our great leader, offered to his murderers, '*Father, forgive them, they know not what they do.*' We can *die* in pleading the cause of our oppressed brethren—the cause of Christ; but we cannot, we will not *fight*, with carnal weapons. *We leave vengeance to God.* But we will not cease to thunder in the ear of the slaveholder and his abettors, their deep and damning guilt, and the doom that awaits them when the debased and murdered victims of their lust and avarice shall meet them before the tribunal of God. We will weep over our infatuated countrymen who fatten on human tears and blood. We will pray for them—we will bear them on our hearts to the mercy seat of Christ, not that God would slay them, or hurt a hair of their heads, but that he would bring them to deep and godly sorrow for their sins, and make them to sit down, with the victims of their oppression, *clothed and in their right mind*, at the feet of Jesus. We say to sinful slaveholders—live, prosper, be happy—but not in your sins. No true-hearted abolitionist wishes to injure you, or would ever teach your slaves to injure you.

But this murderous and vindictive sentiment has been openly and publicly taught in this country for sixty years. Yes, Sir, the diabolical principle—that those who use and traffic in men as property, deserve to have their throats cut, and that the slaves have a right to cut their masters' throats—has been taught and enforced for more than half a century. But who have taught this iniquitous doctrine? Every thing that has been said, written and done, to illustrate and enfore the right and duty of the oppressed to resist oppression and tyranny by an appeal to brute force, has taught the slave that his master deserves to die, and that he has a right to slay him.

The efforts made to arouse this nation to throw off the yoke of British oppression—what was their language? Listen to the soul-stirring eloquence of that period. The language of every public speaker and public press was—'To arms! to arms! Down with the tyrants!' The great doctrine, taught from one end of the land to the other, was, *that tyrants ought to die, and that it was the solemn duty of the oppressed to arise and slay their oppressors.* And what was the tyranny which our fathers were thus exhorted to resist and trample in the dust? Compared to that which the American slaveholder may and does exercise over his slaves, it was as the government of a just and wise father, compared to the iron-hearted despotism of Nero. Our Warrens, our Adamses, our Hancocks, our Franklins, and our Washingtons, all said to the slave—'It is your *duty* to burst your chains and be free, though your sword and your garments be dyed in the blood of your master.' The sound went out from Faneuil Hall—yes, from that Hall where the worst of all tyranny has recently found a resting place, and echoed from Maine to Georgia—'*Death* to those who would make us slaves!'

Then came Bunker Hill. What mean those thousand warriors, dead on the field of blood? Their language is, 'Death to those who would rob us of our rights, and make us slaves!'

Then comes the Declaration of Independence. And what does this say to the slave? 'It is your right, it is your *duty*, to throw off the dominion of those who have reduced you under an *absolute despotism*, and made you *nonentities*.' Then behold Lafayette, with his armed hosts, hastening to aid us in the work of butchering those who would deprive us of our liberty. And what does this say to the slave? That he has a right to invoke the aid of all nations in the destruction of those who would hold him in bondage. What was that seven years of strife and blood, but a solemn appeal to all slaves to arise and sheathe their daggers in the hearts of their oppressors? What mean those cannon—the ringing of those bells—and the eulogies of those orators, on the fourth of July? They all say—'Immortal glory to those heroes who broke the bonds of our oppression, butchered our oppressors, and achieved our Independence. We are slaves no longer. Honor and glory to those who struck down the tyrants who would have held us in vile and hopeless bondage!'

'The battle of New Orleans—what words of tremendous import it speaks to the abject and oppressed slave! See the poor slave, as he walks over the bloody field soon after the battle. He gazes on the British dead. He wonders why they were slain. He asks—'*How came ye here?*' A voice answers—'I slew them. They would have deprived me of my liberty—they would have made me a slave—and I poured out their blood like water.' 'Ah,' says the slave, 'is this the way to deal with our oppressors? Then I shall know what to do with my master.'

Look at our bloody attack on the States of Barbary, because a few hundreds of our citizens were there held in bonds as slaves! What an appeal to those in bonds among us! We would annihilate the nation that dared to hold a single citizen of ours in slavery; yet *we* hold millions of our fellow citizens in the most abject bondage—right here on the soil of their birth, and in the land where they should be free!

Talk not of abolitionists exciting the slaves of the South to rebellion. The whole history of our nation is nothing but one long and loud appeal to slaves throughout the world to arise and assert their freedom at the sword's point. Slaveholders themselves are now teaching their slaves to burn, rob and murder, to get their freedom. What mean their robberies committed on the mail? What mean their burnings in effigy? What means their scourging of unoffending citizens? What means their reward for the blood of those who would save them from perdition? What mean their bloody murders? Do not they encourage the slave to rapine and murder? All these encourage the slave to think he has a right to butcher his master to get his freedom.

But let our brethren in bonds be solemnly assured, that no abolitionist will ever assist them to gain their freedom by shedding the blood of their oppressor. We abhor that bloody principle which leads men to resort to murder to defend or regain their liberty, as we abhor slavery itself. We appeal not to the poor slave, but to the master, who has the power to right his wrongs when he please, *without bloodshed*. To him we would speak plainly, but in love—Repent of your sins of oppression and robbery—'Turn ye, for why will ye die?' In the name of God, we say to you—cease, *now*, to do evil, and learn to do well, and the Lord will be your shield and protection.

H. C. Wright WICKLIFFE.

WHY DON'T YOU GO TO THE SOUTH?

Answer—We have been.

Brother Garrison—I have just received a letter from some person unknown to me, post marked Washington, Georgia, Aug. 20, 1835.

The following is a copy of the letter *verbatim*:

'The writer of this, through J. V. Himes, requests the editor of the Emancipator and its friends, to send him no more of its papers, and returns him a portion of the vile trash to him again.'

No name nor date is given to the above. The vile trash returned was one quarter of a sheet of the Liberator of June 20, 1835. Over the top was written:—'$5000 reward for the editor of this paper (the Liberator) by the Legislature of Georgia, delivered even in Savannah.' This looks a little like *state rights*, Mr. Editor. Suppose the Legislature of Massachusetts should offer $5000 for some of the *Georgia Nullifiers!* Ah, that would alter the case. We should soon have an illustration of *state rights*. But what says old Massachusetts to the fact, *that one of her own citizens* has the price of $5000 set upon his head, by one of her sister states? Nothing!! Why? Because he is guilty of pleading the cause of suffering humanity! If he were engaged in any other cause, the Commonwealth would look into the matter without delay.

In the margin of the same paper, reference is made to a paragraph of Br. May's, at the Anti-Slavery meeting at Concord, N. H. The article is as follows:—

'He (Mr. May) related an anecdote of Mr. Birney, in illustration of the kind feelings with which the negro regards those who are laboring for his emancipation. It showed, so far from cutting the masters' throats, that they would serve *them** faithfully.'

The following note was added in the margin, in the same hand writing of the letter, with the reference before the word *them* thus:—

'* A practical illustration in the case of a Mr. Stewart in Philadelphia. (Irony).'

Irony with a witness; for in the case alluded to, the person was a *slave*. If he had been freed by his master, there is no reason to believe he would have attempted the deed.

Thus you see, Mr. Editor, that '*we have been to the South*.' And *you*, though a poor deluded fanatic, as they call you, are in the estimation of the Legislature of Georgia worth $5000. *Valuable!* We learn, too, that Mr. ——*Nobody* (for he does not give us his name) is very much disturbed about the '*vile trash*' of the Liberator; and feels so much concerned about his *conscience*, that he wants the Emancipator and Liberator both stopped!!

We read of some 'who love darkness rather than light, because *their deeds are evil*.' And of others who said, 'Why hast thou come to torment us before the time?'

Now, Mr. Editor, I think the gentleman ought to have dated his letter, signed his name, and *paid his postage*, like an *honest man*; for how could he expect me to give directions to stop his *papers*, ('the vile trash') unless he gave me his name and residence? both of which he has withheld. Perhaps of both he is ashamed, or he would have given them.

J. V. HIMES.

Boston, Sept. 20, 1835.

ANNIVERSARY OF THE [COLORED] YOUNG MEN'S DEBATING SOCIETY.

This Society celebrated their Second Anniversary on Monday the 5th inst., at which time an eloquent address was delivered by Mr. C. V. Caples, one of its members. The discourse was highly creditable to the speaker, and reflected no small degree of honor upon the race to which he claims kindred.

The speaker commenced by expressing a suitable acknowledgment for the honor conferred upon him by the Society, in making him the organ of their sentiments on this occasion. He next referred to the manner in which the Society came into being—the principles and utility of such institutions, and urged them to higher attainments. He alluded to that great monster prejudice, under whose vile torture the man of color had been made the object of so much suffering. He also pointed out its antidote.

The evils of slavery were pictured out in all its horrors, in a manner truly touching. The unhallowed scheme of Colonization in Africa was adverted to with much severity. Clerical participations in this unholy work was denounced as evincing a want of that brotherly love which the example and command of their Master enjoins upon them. The participation in the achievement of American Liberty by many of the sable sons whose children are now denied the enjoyment of that blessing, hooted and despised, was drawn up in a masterly style. The opinion of posterity of Liberty, as it now exists in this country, and the duty of Christians in regard to the momentous subject of slavery, were clearly pointed out. The righteousness and durability of anti-slavery principles, and their philanthropic supporters were eulogized, and a high encomium paid to Great Britain for her many humane and benevolent acts.

The speaker dwelt at some considerable length in a panegyric on literature, as essential to the full enjoyment of liberty; and the young men received a handsome compliment for the proficiency they had made in their endeavors to attain a knowledge of the fine arts. The opponents of these principles did not escape that severe sarcasm, which usually falls to their lot.

In fine, the gentleman discovered much taste in the selection of ideas and the whole management of his subject.

The prayer of the Rev. Mr. Snowden, on this occasion, was both interesting and appropriate. The singers never acquitted themselves with more credit than at this time.

After the services had ended, the Society, and the invited guests retired to the orator's house, where they were entertained with an excellent supper.

The presence of Messrs. Thompson and Garrison on this occasion, added greatly to the pleasure of our friends, who highly congratulated themselves upon the rich treat.

H.

Boston, Oct. 5th, 1835.

Extract of a letter from

Canaan, Sept. 14, 1835.

Dear Friend:—I take the liberty to forward you a few facts, as far as they have been made known to me, relative to the late 'moving' of the Academy. Perhaps you have received information of the proceedings, ere this; however, I shall venture to write, that you may know I am yet in the 'land of the living.'

On Thursday, the 10th inst. the belligerants for the second time assembled to perfect the *infernal* work they had commenced. The Academy was accordingly started from its resting place on the common, near the Baptist meeting-house, and conveyed by '*cattle*' across the street, amid a jargon of simultaneous cheers and groans, and placed on the corner of the *Parsonage lot*, so called, being the spot on which they first intended to locate it. A white flag was then seen waving in the air from the summit of the spire, and immediately after several toasts were offered evincing the spirit that was rankling in the breasts of those who composed this horde of desperadoes. I will mention one which now occurs to me—'Abolition—May it return to the bottomless pit from whence it came, and the mourners go about the streets.' What an aspiration! how impious! coming as it did from a member of the orthodox church. A man who professes———But I will refrain from moralizing upon it.

About 6 o'clock they formed themselves into 'battle order,' and, marching through the street, fired, I believe, in front of every Abolitionist's house. Some dozen or twenty panes of glass were broken in my father's buildings by the discharge of cannon; after which, they talked *loud* and *large* until about 9 o'clock, when nearly all retired; and since then all has been quiet, and I sincerely hope will remain so.

This, Sir, is the extent of my knowledge in relation to this affair, and happy should I be were I ignorant of this. It is an outrage which should not be suffered to pass by with impunity, and it has left a deep and foul stain upon our village which will *never* be eradicated; there it will remain a stigma, and an everlasting draw-back to its prosperity. But, my dear Sir, I believe that the time is not far distant, when this 'tide of desolation' which has for years past overwhelmed, and laid prostrate, as it were, a large portion of *our* countrymen, will roll back upon those who gave it its first impulse with an awful reaction.

[From the N. Y. Journal of Commerce.]

LATE AND DISTRESSING FROM LIBERIA.

By an arrival at Norfolk, we have received Liberia papers to the 31st of July inclusive. They bring us the melancholy intelligence that a frontier settlement of the Colony called Port Cresson, which had been conducted upon Quaker principles in respect to preparations for defence, was attacked by a native Tribe on the night of June 10th, and *about 24 of the inhabitants massacred!* As it was expected the neighboring settlement at Edina would also be attacked, a corps of volunteers was sent up from Monrovia to aid in protecting it. Furthermore, the Colony had issued a conditional Declaration of War against the hostile chief, which may be found below. There is no doubt of the Colony being able to put down any native force which can be brought against it.

The ship Indiana arrived at Liberia from Savannah on the 20th of August, with emigrants; all well.

Monrovia, June 30.

DREADFUL CATASTROPHE.

At ten o'clock on the night of the 13th of June, an express arrived from William L. Weaver, Esq. Superintendant of the settlement at Edina, communicating the dreadful intelligence of an attack by the natives, on the infant settlement at Port Cresson, and of the cruel slaughter of 17 settlers: the following is a copy of the letter.

Edina, June 11th, 1835.

Nathaniel Brander, Esq.

Dear Sir—I am sorry to inform you of the dreadful circumstance which took place on the night of the 10th inst. King Joe Harris has taken an armed force over to Port Cresson, and killed and wounded about eighteen persons. We are at present in a state of war; if you can get any volunteers to come down, you will confer a great favor on an unprotected people. We on this side of the river are in a state of defence, enough to defend ourselves in the small way, but we have only one barrel of powder on hand at present.

No more, but remain yours respectfully,

WM. L. WEAVER.

Immediately on the reception of the letter, the Vice Agent called the inhabitants together and proceeded to make arrangements to succor Edina, which, it was supposed, would be attacked by the savage and bloodthirsty foe. For which purpose, letters were despatched to the settlements up the river, announcing the fact, and requesting that each would furnish a quota of men, and have them ready to embark from this place, by 12 o'clock, on the following day; and by 6 o'clock on the following morning, sixty men from Caldwell, New Georgia and this place, were ready to proceed to the assistance of their brethren. The distance to Millsburg, being much greater, the volunteers did not reach this till late in the afternoon. About 9 o'clock, A. M. the English brig St. Lucia, Capt. Rawling, trading from Liverpool, arrived from the Leeward, with Mr. and Mrs. Hankisson, and one woman, who saved her life by getting under the house, when the ruthless fiends were passing like a destroying angel, through the place. The intelligence received from Mr. H. pointed out the propriety of adopting some method, that would enable the Vice Agent to supply Edina with provisions. To do which, as the stock on hand was small, it was necessary to reduce the number of men, intended to be sent, to fifteen, who sailed on the 15th for Edina.

On the 16th the brig Ruth, Capt. Taylor, arrived from Little Bassa, bringing Mr. Pinney, who at the time of the massacre, was about 18 miles up the river, at a place selected for a Missionary location. The intelligence by Mr. Pinney, is still more painful. A letter from D. W. Whitehurst, Esq. (at Edina) written subsequently to Mr. Weaver's, states the number killed at 27, in addition to some that have since died of wounds. From this number, however, must be deducted the three, brought up in the St. Lucia. Mr. and Mrs. Hankisson owe their preservation to the fidelity of a Krooman, who protected them while the merciless savages were dealing death to all around them. As soon as an opportunity offered, the Krooman conducted them to his own town; whence they were taken off by Captain Rawling, and kindly brought to this place. What was the immediate cause of the attack, we have not been able to learn, but we have no hesitancy in believing, that the smallest show of military preparation would have prevented the attack. But the principle on which the Colony was founded, is one, that forbids every thing like military preparation; consequently, they fell an easy prey to the villanous savages. With all deference, to the opinion of men, in almost every thing our superiors in wisdom, we beg leave on this subject to differ, and we think our intercourse with the natives and consequent knowledge of their disposition and habits, entitle us to this privilege. We, as much as any one on earth, abhor and deprecate the effusion of human blood; but we are conscious the way to prevent it is, not to be unprepared to resist the natives, but rather the most certain method to provoke it. Such is the dastardly unprincipled disposition of these half cannibals, that nothing but a knowledge of superiority, in point of physical force, on the part of foreigners, will keep them to the terms of any compact made with them. A colony established without the means of defending itself, becomes at once, from the force of their cupidity, a temptation to robbery and murder; but let them see an exhibition of military equipment—the slightest preparation for defence, and their dastardly souls, like a humble spaniel, will succumb into most willing obedience.

Monrovia, July 31.

From Edina.—On the 10th inst. the Schooner Timbuctoo, Captain Fernandez, arrived from Edina, with 35 of the unfortunate Port Cresson company. They were truly in a pitiable predicament, many having nothing more than their clothes which they stood in. Their sufferings and privations were promptly met by the attention of the people in this place; each one seemed anxious to be foremost in expression of sympathy and by administering whatever could contribute to their comfort.

Previous arrangements having been made by the Acting Agent, they were at once located in one of the public receptacles, where they will probably remain until orders from America.

In consequence of the melancholy intelligence above recorded, town meetings were held at Monrovia on the 8th and 9th of July, to consider what measures the safety of the Colony and its future relations with the surrounding tribes, required to be adopted. On the 14th the Colonial Council met at the Agency House, and after reading the proceedings of said meetings and the latest intelligence from Edina, proceeded to pass the following resolutions:

[The 1st and 2nd, being merely introductory, we omit.]

3. Resolved, That the injuries recently inflicted by King Joe Harris, on the persons and property of several citizens of Liberia, and his present menacing and hostile movements, threatening the existence of the settlement at Edina, demand the most prompt and energetic measures on the part of this government, to secure its future peace and safety, therefore:

4. Resolved, That War be and the same is hereby declared against King Joe Harris, subject, however, to the following provisions:

That three Commissioners be sent to Bassa, charged with the following instructions.

To demand from King Joe an explanation of his late conduct.

To demand reparation for his aggressions on the persons and property of Americans.

To demand security, as sufficient and adequate as the nature of the circumstances will admit, for the future peace and safety of the Colony generally, and its citizens individually, as well as for the preserva-

tion, on the part of King Joe, of those amicable relations, which have hitherto subsisted between this Colony and King Joe.

That his delivery of the persons of the aggressors, and that alone, will be considered reparation.

That in the event of failing to accomplish the above purposes, the declaration of the 4th Resolution be vigorously prosecuted.

In order to give energy and effect, to the deliberations of the Commissioners, and thereby prevent the effusion of human blood,

5. Resolved, That the Acting Agent be authorized to accept the voluntary services of one hundred men, to be armed, accoutred, and provisioned, and properly officered by the Acting Agent, to accompany the commissioners to Bassa.

6. Resolved, That Major J. C. Barbour, and John Day, Esq. from Monrovia, and John Hanson, Esq. from Edina, be the Commissioners.

On motion of John Day,

7. Resolved, That the Acting Agent be vested, and is hereby vested with authority to make any laws or regulations that he may deem needful, during the disturbed state of affairs at Edina: and any laws so made shall be of the same force and effect, as though made by the whole Council assembled.

PROCLAMATION.

COLONY OF LIBERIA.

TO ALL WHOM IT MAY CONCERN.

KNOW YE

That I Nathaniel Brander, Acting Agent of the American Colonization Society, taking into consideration the disturbed and agitated state of the Colony, arising from the war, now raging at Edina, and to afford an opportunity for an undivided attention to the speedy termination of hostilities: and also with a view to meet the spirit of a resolution of the Board of Managers of the American Colonization Society, founded upon a petition, from the Colony, 'That the election of civil officers shall take place on the second Tuesday in December, and that said officers shall hold their offices during twenty-four Calender Months. 'Resolved, That the 4th article of the plan of civil government, for the Colony of Liberia, be so amended, as to read for 'two,' 'six' Counsellors; this amendment not to take effect until the next annual election in the colony; and that the other articles, be so altered as to correspond with this and other amendments, which may now be made,' have postponed, and by virtue of the authority vested in me as Acting Agent of the A. C. Society, do postpone the election of civil officers for the Colony, until the second Tuesday in December, next ensuing; so that the officers that may be elected for the ensuing year, will enter upon the duties of their office on the first day of January, 1836.

Done at Monrovia this Twenty Second day of July, Anno Domini 1835.

N. BRANDER.

GOD SAVE THE COMMONWEALTH.

ANOTHER SOCIETY.

In compliance with a notice published in the Christian Mirror, gentlemen from various sections of the State assembled in the City Hall at Portland, on Wednesday the 16th day of September, to consider the expediency of forming an Association for the benefit of the colored race.

William Ladd of Minot, was chosen Moderator; and Edward F. Cutter of Warren, Secretary pro. temp.

The call for the Convention was then read by the Moderator, with some remarks, defining the object of the meeting and the qualifications of members. After which the names of those, who desired to be considered members of the Convention, were called for; when it appeared that 74 gentlemen entitled to seats in the Convention, were present.

The divine blessing and direction was sought in prayer by Rev. Mr Weston of Cumberland.

A motion was then made, That this Convention deem it expedient to form a society in this State for the benefit of the colored race Which, after remarks by several members of the Convention, was postponed for further consideration.

The Committee accordingly reported the following resolutions, which, after a free discussion, were adopted.

Resolved, That this Convention respond to the sentiment recently expressed by a large meeting in this city, as also by similar meetings in other places, that "slavery is a moral and political evil;" and that the right to discuss this or any other subject is a constitutional right common to all the citizens of the United States.

Resolved, That we recognize the obligation of our Saviour's universal law of love, which requires us to do to others, as we would that others should do unto us; and that masters equally with slaves, are entitled to the benefit of the law in all movements relating to emancipation.

Resolved, That we utterly disclaim all right to interfere with the legal relation of master and slave, in any way, except by the exercise of kind moral influence, and in obedience to that precept of our religion, which requires us to do good to all men, as we have opportunity

Resolved, That the elevation of people of color in intelligence and moral worth, would have a most auspicious influence on emancipation; and that it is the duty of the community to adopt efficient measures to reform and elevate the colored race.

Resolved, That we will hold ourselves in readiness to co-operate with our Southern brethren in sustaining missionaries and teachers, selected by themselves, to preach the gospel to their slaves

Resolved, That this Convention tender their sympathies, prayers and efforts to any Society, formed for the instruction of slaves.

Resolved, That, while the eternal principles of righteousness are never to be compromitted, an angry, or supercilious, or censorious manner of enforcing them, is an obstacle to their admission by those who need correction, and prevents their desired practical influence.

Resolved, That the recent unnatural excitement, alleged to have grown out of the discussion of slavery, and the consequent deeds of violence and blood, the frequency of mobs, and the unwarrantable interference with the use of the U. States mail, to which all our citizens are alike entitled by law, are greatly to be deplored and disapproved; and it is obligatory on all good citizens, by kind and conciliatory language and spirit, to do all they can to allay excitement.

The question in respect to the expediency of forming a Society was called up, and after a protracted discussion, it was voted that it is expedient to form an Association for the improvement of the colored race.

The Committee of nomination reported a list of Officers, who were chosen, as follows.

William Ladd, Minot, *President.* Charles Freeman, Alford Richardson, Bailey Pierce, Jacob McGaw, *Vice Presidents.* Benj. Tappan, Augusta, *Cor. Sec'y.* William Cutter, Portland, *Rec'g Sec'y.* Erastus Hayes, Portland, *Treasurer.* Jos. Vail, Portland, J. W. Ellingwood, Bath, Benj. Tappan, Augusta, J. W. Chickering, Portland, Woodbury Storer, do. James Crosby, Bangor, William Cutter, Portland, *Exec. Committee.*

CONSTITUTION.—Deeply affected with the situation of the colored race, and desirous of elevating their character and meliorating their condition, we do hereby form ourselves into an association, and adopt the following constitution:

Art. II. The object of this society shall be the improvement of the colored people in knowledge and piety, and the final extinction of slavery, as soon as it can be done with the free will and consent of the slaveholder.

The following declaration contains a summary exposition of the views of the society on the subject of slavery:

1. We disclaim any interference with any association formed professedly for the benefit of the colored race, acknowledging the justice and humanity of their intentions, and wishing them "God speed," so far as they follow the dictates of a pure and enlightened Christianity, and no farther.

2. We consider the doctrine, that man has a moral right to hold man as an article of property, inconsistent with the spirit of the gospel, and that slavery ought, in every case, to cease as soon as it can, consistently with the benefit of the slave and the safety of the master.

3. We think that all the friends of our country ought to take a deep interest in the free people of color, and endeavor to alleviate their sufferings, to elevate their character, and to prepare them for all the rights and privileges of citizens and Christians, and that the same offices of benevolence should be shown to the enslaved, as far as can be done with the consent of their masters.

4. We think that all endeavors for the abolition of slavery, should be directed solely to the master; and while—speaking the truth in love, and waiving all motives addressed to his temporal fears—we would endeavor to draw him by the bands of affection, we should also do all in our power to alleviate the evils which are likely to flow from slavery, both to the master and the slave.

5. We regard it to be the duty of the slave, as inculcated by the benign principles of our holy religion, to be obedient to his master, to seek his interest, and quietly to submit to his condition, until relieved by the operation of Christian principles.

6. While we consider slavery among us, in principle, opposed to our holy religion, we wish to entertain kind feelings towards those of our southern brethren who yet hold slaves, considering that we of the north were also guilty of bringing that curse on our country, and if we now differ from them, it is more owing to circumstances, than to any superior piety and humanity of our own.

7. Under these circumstances, we hold it to be the duty of the north, to bear a proportionate part of the loss, or supposed loss, which slaveholders may incur by liberating their slaves; and we are willing that the government should pledge the avails of the public lands, the surplus revenue derived from commerce or from any other source, to form a fund to be devoted to the extinction of slavery.(!!!)

8. We disclaim all right of legal interference, by the government of the United States, with slavery in the southern states, without the consent of their legislatures.

SYNOD OF UTICA.

The following resolutions on the subject of slavery were passed without a dissenting voice by the Synod of Utica, at their recent session in this place, and the stated clerk directed to forward them to you with a request that you will publish them in your paper, and thus give to the world their solemn and deliberate judgment on the subject of slaveholding:—*N. Y. Evang.*

Resolved, 1. That the Synod regards slaveholding, as it exists in these United States, as repugnant both to the letter and spirit of the gospel—a flagrant violation of the law of love—a sin against God and man.

Resolved, 2. That as citizens of our common Republic, it is our constitutional right freely to examine and discuss this subject—and as Christians, our *bounden duty* to labor by all Christian measures to abolish slavery without delay from the church, our country, and the world.

Resolved, 3 That we believe the slaveholding states, as they regard their duty to the great Ruler of nations and avenger of wrongs, as they regard their safety, prosperity and happiness, as a people, ought to lose no time in giving freedom to their slaves; for they only have the constitutional power and right of enacting their liberty.

Resolved, 4. That while we hold it to be a Christian duty to persuade those everywhere who hold their fellow men in slavery to abandon the sin; it is also our duty to teach those who are thus deprived of their rights to exercise forbearance and yield a ready obedience to their masters, until in the Providence of God their liberty can be peaceably effected.

Resolved, 5. That we feel a tender sympathy for our brethren in the south who abhor slavery and feel themselves pressed with difficulties in effecting the emancipation of their slaves—they shall share in our fervent supplications that God would give them wisdom to discern, and grace fearlessly to follow the path of duty.

Resolved, 6. That light and love, free remonstrance and fervent supplications to God, are the weapons of our warfare against slavery. We believe it is our duty perseveringly to use such weapons while there is a vestage of it left—and these we believe are mighty, through God, to the demolishing of its last strong hold. We do therefore earnestly recommend to the churches to treat this subject in a manner that shall convince men that in all their measures they are prompted by pure benevolence—a regard for the best interests of masters and slaves, and that their reliance is upon him who heareth prayer—and who regards the rights of the poor.

We also recommend the observance of the monthly concert of prayer for colored people on the last Monday in every month.

The following resolutions, also on the subject of Moral Reform, were passed unanimously at the same session of Synod with directions to the stated clerk to forward them to the editors of the Observer and Evangelist for publication.

The Synod having heard statements made by the Rev. J. R. McDowall of the extensive prevalence in our country, of the sin of lewdness and of the means by which it is promoted and sustained, deeply feel the necessity of taking measures to check this crime which is one of the greatest hindrances to the gospel of Christ and a fruitful source of misery, disease, vice, death and perdition.

The Synod, believing that little can be done to accomplish this until the apathy on the subject can be removed by the dissemination of facts, and by the exhibition of the greatness of the sin and the certain consequent ruin in this world and damnation in the next. Therefore,

Resolved, That the Synod do encourage and will sustain all judicious and faithful efforts to enlighten the community as to the extent and enormity of this crime.

Also, Resolved, That it is the duty of ministers of Christ, with delicacy but fully, to instruct their people as to their duty on this subject, and to warn all, but especially the young, against the various arts and seductive influences of the licentious.

Resolved, That the Advocate of Moral Reform, published by the Female Moral Reform Society, in the city of New York, be recommended to the patronage of the friends of Moral Reform within our bounds.

A true copy from the records. Attest.,

IRA PETTIBONE, Stated Clerk.

[From the Lowell Times.]

GEORGE THOMPSON.

If the talents and moral worth of an individual are commensurate on the one hand, with the malice and vindictiveness with which he is pursued on the other; then is George Thompson a giant in intellect, and a paragon of goodness. Ever since the arrival of this gentleman in our country, he has been persecuted with a vindictiveness and acrimony which can have its origin only in the bosoms of those who are lost to all sense of moral rectitude, and who are envious of the great and shining talents of one who is so far above them in the scale of existence. They seek to reduce him to their own base level, and for the accomplishment of their purposes, they throw around their venom with a profuseness, which tends only to show the depravity of their own hearts. The vilifiers of Mr. Thompson are not of any particular order or sect—men of every class and party, who have been engaged for years in stigmatizing each other as a set of knaves devoid of moral and political honesty, have clanned together as brothers to crush him, 'and devil for devil raised his sooty hand,'—'*ministers of the everlasting gospel*' are found in close *fellowship* with *infidels, slaveholders, blackguards and blacklegs.* And in this unholy co-partnership, each appears to vie with the other, in slandering the man whose equal they are not, never were, nor ever will be, in all that adorns and dignifies human nature.

The American press has also disgraced itself by its wanton and shameful attacks on a man who comes amongst us on a mission of philanthropy and christian love. The ruffian editors of the New-York press first commenced their denunciations, and then followed others of lesser note, who strut under the *cognomen of editors.*

SLAVERY.—The "New Orleans Observer" says it is under the imperious necessity of excluding the discussion of this subject altogether from its columns If the Christians of Louisiana and Mississippi, cannot bear the discussion of this subject, they may as well give up their religious newspaper altogether, it will do them no good.—*St. Louis Obs.*

BOSTON,

SATURDAY, OCTOBER 10, 1835.

DISTRICT OF COLUMBIA.

☞ An adjourned Quarterly meeting of the Massachusetts Anti-Slavery Society will be held at Julien Hall, corner of Congress and Milk-streets, on TUESDAY EVENING NEXT, at half past 6 o'clock. Subject for the occasion—*Slavery in the District of Columbia.* Addresses are expected from several individuals. The public are invited to attend.

REVIEW OF ABDY'S TRAVELS.

We have not yet had an opportunity to peruse the volumes put forth by this highly accomplished and estimable tourist; but on our first page will be found a review of his Journal from the Birmingham Reformer, in which the pride, hypocrisy and blasphemy of this nation are spoken of in terms of righteous indignation and cutting rebuke.

MASSACHUSETTS ANTI-SLAVERY SOCIETY.

☞ An adjourned meeting of the Society was held in the Anti-Slavery Hall on Monday afternoon last. Rev. Mr. May read to the audience the afflicting letter of Rev. John Rankin of Ripley, Ohio, which appeared in the last N. Y. Evangelist—detailing some terrible cases of slaveholding cruelty which had lately occurred in that vicinity. It excited general sympathy and horror. The reader accompanied it with some pertinent remarks.

Mr. Garrison then read a letter from Canaan, N. H. (see preceding page,) giving an account of some fresh outrages which had been perpetrated in that village, in opposition to the Academy. He commented upon the ferocious spirit that prevailed at the north, which was seeking to bury the intellects and destroy the souls of the free colored population. He was followed by Mr. Thompson, who poured forth a torrent of holy indignation in view of the barbarous conduct of those who had conspired to destroy a promising and useful institution.

Mr. Garrison then presented the following resolutions to the meeting, which were unanimously adopted:

Whereas, the southern planters are slanderously reporting of northern abolitionists, that they are in favor of a servile insurrection among the slave population, and are ready to assist them in obtaining their liberty by violence; and whereas, such reports are calculated to deceive the slaves, and may encourage them to resort to rebellion and massacre, by relying upon our co-operation: therefore

Resolved, That we solemnly warn our colored brethren, bond and free, not to believe these charges—for they are not true.

Resolved, That by patient endurance of their wrongs and unwavering trust in the promises of God, the slaves will hasten the day of their peaceful deliverance from the yoke of bondage—for God will continue to raise up friends and advocates to plead their cause, and by the power of TRUTH will make them free indeed; whereas, by violent and bloody measures, they will prolong their servitude, and expose themselves to destruction.

Resolved, That the conduct of southern slaveholders, in filling the ears of their ignorant victims with insurrectionary charges against the friends of immediate emancipation, is alike cruel and suicidal; and that they alone will be responsible for all the consequences of a servile war, should the slaves revolt against them.

Resolved, That inasmuch as we have no access to the slave population, and as a measure of safety to themselves and of justice to us, we earnestly entreat the holders of slaves to convey the spirit of these resolutions to all under their authority, and to assure them that these are the sentiments of all true abolitionists universally.

Voted, That editors of newspapers generally, be respectfully requested to copy the foregoing resolutions into their columns.

Mr. Garrison expressed his fears, that there would be an insurrection among the slaves, if their infatuated masters did not cease to promulgate the falsehood, that abolitionists were ready to assist them in a physical struggle for freedom; and he thought the slaves ought to be warned not to believe their masters in this matter. He exposed the absurdity of the charges brought against the friends of emancipation, and showed that the slaveholders were doing all that could be done to stimulate their victims to a bloody revolt.

The resolutions were ably sustained by Mr. Thompson, who took the occasion to repel the murderous charge lately brought against him in the N. Y. Commercial, namely, that the slaves ought to be taught to cut their masters' throats. He declared that he was for peace—forgiveness—at all times and under all provocations, as a duty incumbent upon every follower of Christ.

The meeting was then adjourned.

PUNISHMENT OF RIOTERS.

Agreeably to a respectful and urgent invitation, Mr. Thompson gave an Anti-Slavery lecture in the Rev. Mr. Ward's meeting-house in Abington, on Sabbath evening, Sept. 27th. The house was crowded with intelligent, attentive, and highly respectable auditors; but the exercises were greatly disturbed, though not broken up, by a profane and vulgar rabble around the building, (instigated by men who trade with the south) who swore, and shouted, and threatened, and made as much uproar as did the workmen of Demetrius, a maker of silver shrines for Diana, in opposition to Paul. They broke some dozen panes of glass, and attempted to commit other acts of violence. At the close of the meeting, as Mr. Thompson was retiring from the house, they cried out, 'Lynch him!' 'Out with him!' 'Hustle him out!' 'Down with him!' &c. &c. and followed after him like a troop of hungry wolves—but he escaped without injury, although he was struck by a stone upon the side of his face. Fine companions and coadjutors, these, for Joseph Tracy, R. R. Gurley, Asa Cummings, Wilbur Fisk, Leonard Bacon, &c. &c! This patriotic and pious disturbance, too, on a Sabbath evening! In spite of all opposition, Mr. Thompson succeeded in completing his lecture, and a deep impression it made upon the minds of the estimable men and women who occupied the interior of the house.

The sober and upright citizens of Abington were filled with a righteous indignation, in view of such ontrages; and they have since shown, that whatever countenance may be given in other places to mobocracy and lynch law, they cannot go unpunished in that enterprising village. On Saturday last, six of the rioters, to wit—Henry Dunham, Samuel Colson, Bela Hunt, James O. Nash, Edwin Johnson, and Joseph Randall—were severally brought before Justice W. Wood of Middleborough, and Justice Artemas Hale of Bridgewater, to be tried for having participated in the riot above alluded to. Henry Dunham, Samuel Colson and Bela Hunt were found guilty, and bound over for the sum of $200 each, to appear at the Supreme Court. The others were acquitted. Counsel for the Commonwealth, Eddy, of Middleborough—for the prisoners, Baylies, of West Bridgewater, and Beal, of Kingston.

P. S. Mr. Thompson has been invited to deliver an address in Abington next Thursday afternoon.

DUTY OF CHURCHES.

The developements of the day, in regard to the corruption of the Churches, are terrible. *American* (not Bible) Christianity is the main pillar of American Slavery. In the southern States, clergymen of various denominations are not only publicly exculpating themselves from the charge of being abolitionists, but they are even maintaining that the slave system is authorized by the God of heaven and earth—is not evil in itself—and ought not to be abandoned. Nay, they make their boast of being slaveholders, and assure those bloody-minded associations—the Lynch and Vigilance Committees—that they are ready to denounce every northern philanthropist who pleads for the perishing slave. The spirit of our own clergymen, as a body, is scarcely more humane. 'How is the gold become dim, and the most fine gold changed! The whole head is sick, and the whole heart faint.' This being the state of things, appeals to ministers and churches must be more frequently made, and with increasing solemnity. A quantity of little tracts has been received at the Anti-Slavery Room, 46, Washington-street, from New York, which ought to be put in circulation immediately. The tract has this title:—'Duty of Churches, with reference to slavery and slaveholders. Extract from Rev. C. G. Finney's Lecture XV on Revivals. Reported for the New York Evangelist. And extract of a letter from James G. Birney, Esq. of Kentucky, to a gentleman in New York.' Price, $1,50 per hundred.

The most shocking exhibition of clerical impiety that has yet been made, in relation to slavery, appears in the following account of a public meeting at the South. It is enough to make the heavens gather blackness, and the earth to tremble.

From the Southern Christian Herald.

At a public Meeting, held in Lancasterville, for the purpose of taking into consideration the proceedings of the Abolitionists of the North, several resolutions were passed, and by request the meeting was addressed by the Rev. J. H. THORNWELL, and the Rev. WM. CARLISLE. The Rev. Mr. POSTELL's sentiments, contained in a letter, were read at the meeting. The purport of the resolutions was as follows:—

1. That Slavery, as it exists in the South, is no evil, and is consistent with the principles of revealed religion; that all opposition to it, arises from a misguided and fiendish fanaticism, which we are bound to resist in the very threshold.

2. That all interference with this subject by fanatics, is a violation of our civil and social rights—is unchristian, and inhuman, leading necessarily to anarchy and bloodshed; and that the instigators are murderers and assassins

3. That any interference with this subject, on the part of Congress, must lead to a dissolution of the Union.

4. That the transmission of incendiary publications through the Post Office, is a complete subversion of the design of its organization, which all connected with the department are bound to resist to the utmost.

5. That the Legislatures of the Southern States should enact laws preventing all interference with this subject.

6. That the strictest regard should be had to the character of Overseers, and all persons excluded from any employ, who may entertain incorrect notions upon the subject of slavery; and that every movement among the Blacks, indicating a spirit of insubordination, to be effectually punished.

7. That a committee of vigilance be appointed to watch all persons and movements, in any way suspicious.

The resolutions are lengthy. We have attempted to give only a synopsis of them. To this, we subjoin the opinions of the Rev. Mr. THORNWELL, and the Rev. Mr. POSTELL: the former belonging to the Presbyterian, and the latter to the Methodist Church.

A SYNOPSIS OF THE REV. J. H. THORNWELL'S OPINIONS.

I cannot regard slavery as a moral evil for the following reasons:

1. It was distinctly recognized by Moses. There were several ways in which men, among the Jews, were reduced to a state of involuntary servitude. 1. Captivity in war. Deut. 50, 14, 21, 10, 11. 2. Debt. 2, K. 4, 1: Is. 50, 1: Matt. 18, 25. 3. Theft. Ex. 22, 2, 3: Neh. 5, 4-5. 4. Birth. Gen. 14, 14, 15, 3: Ps. 86, 16. The phrases 'those born in one's house, the children of maid-servants, the children of the house,' apply to those who inherited slavery from their parents. 5. Purchase. Num. 31; 4, 13, 18, 35. Now if slavery were a crime, in itself, how could a legislator, acting under divine tuition and authority, have recognized its existence? The principles of moral rectitude are unchangeable; and it is quite inconceivable that a Being of infinite holiness should tolerate or sanction, by his own positive enactments, a state of society directly at variance with his own nature. What was right three thousand years ago must be right now. Expediency and convenience may change with the changing hue of the times, but the eternal principles of right must always remain fixed and immutable.

2. It is not inconsistent with the precepts of Christianity. 1. Cor. 7, 20, 21. The word translated *servant* means a slave. 1 Tim. 6, 1. The case of Onesimus, the ground of Paul's Epistle to Philemon. The civil relations of men do not affect the motives and obligations of the Gospel. If it were impossible for a man to be a slave and a Christian at the same time, the question in regard to slavery would assume a very different aspect; but no such impossibility exists. Neither does slavery at all interfere with the legitimate exercise of Christian charity. Benevolence is an affection directed to a man's person, not to his civil or political relations. It is just as easy to love a slave, to have a sincere good will for him, as to love an equal or superior. If Christian Charity required an exact equality of rights and privileges, all subordination in society, and consequently, all the motives to industry and economy, would, of course, be inconsistent with its claims, and ought on that account, to be abolished.

As I cannot believe that slavery is wrong in itself, I am decidedly opposed to the measures of the abolitionists. Revolutions are always dangerous. Long established institutions cannot be destroyed without countless hazards, and where there are no immediate motives of duty that urge to innovation, innovation ought always to be avoided.

LANCASTER, Sept. 1st, 1835.

To the Chairman and Members of the Convention to embody and send abroad resolutions expressive of our feelings against the Abolitionists:—

Gentlemen, I have been requested to express my opinions, on this subject, to aid your efforts. I regret not being able to attend, and in person express my opinions on this subject. Being a slaveholder myself, I feel an interest in this question, believing the Factionists are influenced more from self-interested motives, than humanity to the class they pretend to relieve. Nor can the friends of their country, of the Church of God, be more distinguished than associated in the ranks of invincible opposers to Arthur Tappan, and his degraded proselytes. I therefore sum up my views, and briefly give them on this question as follows:—

1. I view slavery a judicial visitation, as the scriptures give an ample and most satisfactory evidence; therefore, it is as practicable to legislate for the restoration of the Jews, as Emancipation of slaves.

2. It is a pointed violation of the Federal Compact, and the dissolution of this breaks the chain of the Union.

3. It is a domestic question, therefore it is a monopoly of right, and an usurpation and stretch of power to legislate for this class, any more than a man's wife or children.

4. No Clergy or church should be tolerated in violating the peace of families, or infringing on the regularly constituted authorities of our State, in this matter. The law of the State should be the law of the Church, as touching this question, and as the law of the slaveholding states allow to the slave the privilege to worship the Supreme Being, and the laws of honor and humanity in the owners, are the pillars to support it. I believe the only freedom Clergymen have to preach here to this class, is deliverence from sin, which offer, alike reaches the case of owner and slave. Beyond this tends to anarchy, is fraught with evil, ruinous to government, destructive to the Church of God, and all inflammatory suggestions and incendiary publications should be oppugned in their course. I farther believe, that for the peace of the government, the tranquility of the Church, and the benefit of the slaves in our country, much depends upon marked decision of character in the people of the South, in opposition to the Abolitionists.—The experiment of emancipation at the North, presents to view an injured, suffering class, degraded and despised. We respond to the Abolitionists in independent language, 'Physician, heal thyself.' See to the 'mote and beam,' if you please. Emancipate Yankee Town. The South is already free.

Hastily but respectfully submitted by request.

J. C. POSTELL.

I beg leave to subscribe my name to the above,

WILLIAM CARLISLE."

☞ We have received the first number of the Quarterly Anti-Slavery Review, published at New-York by the American Anti-Slavery Society. Its papers are admirable—but we cannot extend our notice of the work in this number.

MORE VALUABLE TESTIMONY.

The Maryville (Tennessee) Intelligencer puts the following serious interrogations to the south, and bears its testimony to the benevolence of abolitionists, thus:

'What, short of *madness*, produced by a jaundiced and distorted conception of the feelings and motives by which the northern abolitionists are actuated, can induce the southern political press to urge a severance of the tie that binds our Union together? to offer rewards for the heads of those very individuals *who stand as mediators between master and slave*, urging the one to be *obedient*, and the other to do *justice?* to provoke the displeasure of a people whose benevolence has been so greatly felt in planting and supporting the gospel standard—enforcing the precepts and morality of the Bible, on both master and slave?'

The same religious paper describes the condition and character of the slave population in the following appalling strain:

'We, of the South, are emphatically surrounded by a dangerous class of beings—degraded, stupid savages, who, if they could but once entertain the idea that immediate and unconditional death would not be their portion, would re-act the St. Domingo tragedy. But a consciousness, with all their stupidity, that a tenfold force, superior in discipline, if not in barbarity, would gather from *the four corners* of the United States, *and slaughter them,* KEEPS THEM IN SUBJECTION. But *to the non-slaveholding states, particularly, we are indebted for a permanent safeguard against insurrection.* Without their assistance, the white population of the southern states would be *too weak* to quiet that innate desire for liberty, which is ever ready to act itself out with every rational creature.'

There are five particulars worthy of special recapitulation and attention in the above extracts:

1. The slaves are 'degraded, dangerous, stupid SAVAGES.' Yet we are told by northern apologists, that they are contented and happy, and that our charge of brutality and heathenism against the slave system is libellous!

2. The slaves would instantly rebel against their masters, if they were sure 'that *immediate* and *unconditional* death would not be their portion.' But northern apologists declare, that they would not accept the gift of freedom, on any condition, so fond are they of being chained, tasked, flogged, and degraded by their avaricious possessors! O, how terrible must be that condition, which nothing but the dread of instant annihilation induces them to bear!

3. Should the slaves, in imitation of the Greeks and Poles, nay of our own revolutionary fathers, attempt to throw off their yoke of bondage, the people 'would gather from the four corners of the United States, and slaughter them!!' What a republican—patriotic—Christian—*innocent* people are the descendants of the Pilgrims! 'Shall I not visit for these things? saith the Lord. Shall not my soul be avenged on such a nation as this?'

4. Without the assistance of the non-slaveholding states, the southern States would be 'too weak' to hold their slaves in subjection! True—then, 'What has the North to do with slavery? Why don't you go to the South?' Is it not as clear as the sun-light of heaven, that the guilt of oppression rests mainly upon the co-operation of the free States?

5. The slaves have 'an innate desire for liberty'—and it reigns so strong in their bosoms, that it requires the whole physical force of the United States to keep it in check! This is the testimony of a religious paper in a slaveholding State.

EFFECTS OF COLONIZATION.

The tidings from Liberia, as given in another column, are heart-rending; but they furnish a lesson as instructive as it is terrible to all those who are engaged in the pernicious and unnatural scheme of African Colonization. It is said that the settlement at Port Cresson was conducted upon Quaker principles: it may have been, so far as the means of defence are concerned—but it is rank imposition to pretend, that the emigrants were really Quakers in their principles. We have no doubt that they have been slaughtered for some fraudulent or oppressive acts toward the natives. But it is to be observed, that the colony is now in a state of war, and the doctrine of non-resistance is scouted by the Liberia Herald. That paper speaks of the natives in the following amiable and peaceful style:—'Such is the dastardly, unprincipled disposition of these *half-cannibals*, that ☞ NOTHING *but a knowledge of* SUPERIORITY, *in point of* PHYSICAL FORCE, on the part of FOREIGNERS, *will keep them to the terms of any compact made with them'!!* 'Let them see the slightest preparation for defence, and their *dastardly souls*, like a humble spaniel, will succumb into most willing obedience'!! How the natives love the emigrants, and the emigrants the natives!!

BIBLES FOR THE WEST INDIES. Fifty-nine tons of Bibles have been shipped from England to Antigua and Jamaica for the use of the emancipated slaves!—This is one of the *dreadful* consequences of emancipation! 'Then shall thy light break forth as the morning.'

DIED—In Trenton, N. J. on the 6th Aug. Miss Caroline James, (colored,) eldest daughter of Mr. Charles James, in the 18th year of her age, after a severe illness of eight months, which she bore with christian firmness and resignation. She was early instructed in the rudiments of the christian religion by her parents. She expressed no desire to get well: the prospects of a blessed immortality were better than all the transitory things of time and sense. When visited by her numerous acquaintances, she frequently admonished them, particularly her young friends, to prepare for that awful change which must shortly take place.—[*Com.*

DIED—In Philadelphia, on the 19th August, Joseph Henry, infant son of Ebenezer Black. On the 11th Sept. Harriet Adeline Shay, infant daughter of Shepherd Shay, aged 10 months.

NOTICE.

By leave of Providence, the Annual meeting of the Boston Female Anti-Slavery Society, will be held on Wednesday, Oct. 15, at the New Jerusalem Church, Phillips Place, Tremont Street, at 3 o'clock P. M.

George Thompson, Esq. is expected to deliver an address on the occasion. All Ladies are respectfully invited to attend. By order of the Board.

M. V. BALL, Rec. Sec.

ANTI-SLAVERY MEETING.

A special meeting of the VERMONT ANTI-SLAVERY SOCIETY will be holden at the State House in Montpelier, on THURSDAY, the 22d day of October instant, at 6 o'clock, P. M. The several auxiliary or kindred associations in this State are requested to send delegates; and the public are invited to attend.

By direction of the Executive Committee.

C. L. KNAPP, *Recording Secretary.*

Montpelier, Oct. 5, 1835.

AGENT'S NOTICE.

THE subscribers of the Liberator in the city of New-York who are in arrears, are respectfully informed that they will be called upon next week to *pay up their dues.* The encouraging events of this age should find every Abolitionist in the ranks, at his post. The cause requires that the subscription list of the Liberator increase with the increasing events of the age. It is therefore expected, that each subscriber will serve the cause by sending us the names of his friends, that they may be solicited to subscribe for the paper.

D. RUGGLES,

Office 67 Lispenard-street, New-York.

LITERARY.

[From Blackwood's Magazine.]

TO A LITTLE BOY.

By Robert Chambers.

My winsome one, my handsome one, my darling little boy,
The heart's pride of thy mother, and thy father's chiefest joy;
Come ride upon my shoulder, come sit upon my knee,
And prattle all the nonsense that I love to hear from thee;
With thine eyes of merry lustre, and thy pretty lisping tongue,
And thy heart that evermore lets out its humming happy song;
With thy thousand tricks so gleesome, which I bear without annoy,
Come to my arms, come to my soul, my darling little boy!

My winsome one, my fairest one, they say that later years
Will sometimes change a parent's hope for bitter grief and tears;
But *thou*, so innocent! canst thou be aught but what thou art,
And all this bloom of feeling with the bloom of face depart?
Canst thou this tabernacle fair, where God reigns bright within,
Profane, like Judah's children, with the pagan rites of sin?
No—no, so much I'll cherish thee, so clasped we'll be in one,
That bugbear guilt shall only get the father with the son;
And thou, perceiving that the grief must *me* at least destroy,
Wilt still be fair and innocent, my darling little boy!

My gentle one, my blessed one, can that time ever be
When I to thee shall be severe, or thou unkind to me?
Can any change which time may bring, this glowing passion wreck,
Or clench with rage the little hand now fondling round my neck?
Can this community of sport, to which love brings me down,
Give way to Anger's kindling glance, and Hate's malignant frown?
No—no, that time can ne'er arrive, for, whatsoe'er befall,
This heart shall still be wholly thine, or shall not be at all;
And to an offering like this thou canst not e'er be coy,
But still wilt be my faithful and my gentle little boy!

My winsome one, my gallant one, so fair, so happy now,
With thy bonnet set so proudly upon thy shining brow,
With thy fearless bounding motions, and thy laugh of thoughtless glee,
So circled by a father's love which wards each ill from thee!
Can I suppose another time when this shall all be o'er,
And thy cheek shall wear the ruddy badge of happiness no more;
When all who now delight in thee, far elsewhere shall have gone,
And thou shalt pilgrimize through life, unfriended and alone,
Without an aid to strengthen or console thy troubled mind,
Save the memory of the love of those who left thee thus behind?
Oh, let me not awake the thought, but, in the present blest,
Make thee a child of wisdom—and to heaven bequeath the rest:
Far rather let me image thee, in sunny future days,
Outdoing every deed of mine and wearing brighter bays;
With less to dull thy fervency of recollected pain,
And more, to animate thy course of glory and of gain;
A home as happy shall be thine, and I too shall be there,
The blessings purchased by thy worth in peace and love to share—
Shall see within thy beaming eye my early love repaid,
And every ill of failing life a bliss by kindness made—
Shall see thee pour upon thy son, then sitting on thy knee,
A father's gushing tenderness, such as I feel for thee;
And know, as I this moment do, no brighter, better joy,
Than thus to clasp unto thy soul thy darling little boy!

1st *May*, 1835.

[From the Religious Offering.]

THE MISSIONARIES.

Sweet is the harp of prophecy, the strain
Which bids us hope for better times to come,
When peace shall re-commence its ancient reign,
And still the piercing fife and martial drum.
Then shall the lion and the lamb be one;
And then in peace the falcon meet the dove,
And warring spirits dwell in unison.
Haste on, ye days of purity and love,
By ancient bards foretold, descending from above!

Hark! Earth already lifts a nobler song!
Uncounted lips a brighter year proclaim!
The hills and mountain-tops the notes prolong,
And valleys shout the Saviour's blessed name.
The sound is heard on Greenland's icy shores;
The voice resounds o'er Nile's majestic tide;
Where'er a hill ascends, a river pours,
The joyful news is carried fast and wide,
Of Him who came to earth, on Calvary who died.

From our own native soil, they seek the sea,—
The lov'd, the faithful missionary band,
To preach the Gospel's glorious mystery,
In climes afar, in many a heathen land.
And some to lone Pacific Isles have pass'd;
And some have gone where Ganges' waters shine;
The holy pilgrimage of some is cast
In ancient Syria and Palestine,
Where Christ did first appear and shed the light divine.

Long may it be our happy nation's boast,
To send abroad, not men for *blood who seek*;
But, as each varying year goes by, a host
Who love the Gospel, and its worth shall speak.
Their cause is holy, and their aim is just;
They bear a noble and an upright breast;
In God, and not in man, they place their trust,
And trusting there, shall be at last possess'd
Of consolation here, and of the promis'd rest.

Hark! From the Indian's hut, the Arab's tent,
The Negro's home of over-arching trees,
The upward praise of humbled hearts is sent,
And haughty chiefs are bending on their knees.
Behold the blest, the penitential tear,
From dark, proud eyes, that never wept before;
And from their lips unwonted service hear,
Words that lament, that supplicate, adore—
For *this* they leave their friends; for *this* their native shore.

With such a moveless and unshaken trust,
The patriarch Noah entered in the ark,
When storms from all the shatter'd heavens burst,
And mingling oceans smote his trembling bark.
Their hopes, their fears, their sorrows, all are given
To Him, who ruleth both the land and seas,
Who bids his children seek a home in heaven,
Who keepeth them in trial, want, disease:
One thing alone they dread, *their Saviour to displease.*

That Saviour's blessed voice still strikes their ears,
'*To every creature go, the Gospel preach!*'
From every land the sighs, and groans, and tears,
And calls for help their bleeding bosoms reach.
Are not these dying men our *fellow* men?
Are not these weepers kindred of our race?
And is it not our solemn duty, then,
The Bible in their outstretched hands to place,
To teach a heaven above, a Saviour's matchless grace?

Go, then, ye faithful missionary band!
Go, with our warmest wishes and our prayers,
Sent up from all your happy, native land,
To Him, who for his faithful servants cares.
He shields you in the day of strange alarm,
When courage droops its head, and faith is tried;
Fear not, but rest on his almighty arm,
Who bears through raging sea and stormy tide,
And mansions shall at last for all his friends provide.

Yes, there's a rest for those who labor here,
A home for such as have no home below,
A clime where mourners shed no more the tear,
Where joy succeeds to doubt, and fear to woe;
And when in some lone land your life is past,
And dust and ashes wrap your mouldering breast,
That peaceful home shall welcome you at last,
And shed the sunshine of its holy rest
On souls forever saved, forever pure and blest.

MISCELLANEOUS.

THE MAIL.

[Baltimore correspondence of the Boston Atlas.]

The President has returned to the City of Washington. It is now more than two weeks since the Post Master of this city announced his determination to select what newspapers he would condescend to transport by mail, and what he would reject. My opinion on the subject of incendiary publications, to which reference has been made, has been freely expressed. As a private citizen, no Northern man would adopt more energetic measures against these fanatics, than I would adopt. But the subject is presented in a very different aspect, when a public functionary assumes the right, and acts upon that assumption, of deciding whether any, and if any, what parts of the law of the land shall be complied with.

It is now more than two weeks since the Post Master of this city notified the Post Master General that he would suppress, in violation of law, a portion of the mail, and so far as I can learn, up to the present hour, he has received no instructions to the contrary. What does this mean? Does Mr. Kendall shrink from the letter he wrote to the Post Master at Richmond? Is he no longer willing to take the responsibility? Has he deemed it necessary to submit the decision to the President? And is General Jackson prepared to *nullify* the laws regulating the Post Office Department? And pray what is the difference betwixt the *nullification* of a *Post Office* law and the nullification of a *tariff* law? Is it not about as much as the difference betwixt *tweedle-dum* and *tweedle-dee?* Will not the South Carolina nullifiers be mortified at being so outstripped in nullification by the President and his army of Post Masters? Can it be possible that General Jackson will justify the measure? Our Southern friends do not ask thus much; and a majority of them will never defend a calm and deliberate violation of law, by a public officer, however willing and desirous they may be, as private citizens, of inflicting summary punishment upon the incendiary that would destroy their repose, endanger their lives, and sever the Union.

More Alarms!—The Richmond Compiler contains the substance of a letter, post marked at Buckingham, C. H. Sept. 8, giving the following facts:—'About 9 o'clock, on the morning of the 4th, as some of the scholars of a country school were out, attending to their studies, they saw a number of negroes, seventeen in all, with their picks and pickaxes lifted in the air, and one of the gang giving the word of command, 'March together!' &c. &c. The negroes being in a narrow lane, within 70 or 80 yards of the school-house, the fears of the childred magnified their numbers to a great extent, and the alarm was immediately given that the gold mine hands had risen, and were approaching the school-house. The teacher fled, like an affrighted deer, leaving the children to take care of themselves. The alarmed pupils, girls and boys, were conducted by one of the largest boys to a swamp, where they remained in a state of great alarm until near sunset, when they were relieved by the troops which had been assembled by the vigilant youth upon whom the teacher devolved their protection. The troops then pushed on in pursuit of the negroes, and but for the interference of two young men whom they met, and from whom they learnt it was all a mistake, and nothing but the gold mine hands going to work on the road, the poor negroes would have been slain in a short time.'

This, says the editor, is another evidence of the mischief done by the incendiaries!! Neighborhoods hitherto quiet, are in a constant state of agitation, and every squad of negroes, whether at amusement or labor, are watched with suspicion. He thinks that the 'caitiff teacher ought to receive nine-and-thirty, at least, from his own cat o' nine tails, for his premature fright.'

The Philadelphia Commercial Herald says—'Meetings have been held and are called in various towns and cities at the south, on the subject of slavery, &c. and the most intemperate language and violent threats have been uttered against the northern fanatics and abolitionists.—The southerners even go so far as to call upon us to put a stop to the publications of abolitionists! Either they are grossly ignorant of the laws of the country, or they must suppose that we are to be intimidated by them to tear away one of the most important bases of a free government—namely, the freedom of speech and the press. We may reprobate the conduct of the abolitionists in the strongest terms—we may reason with them and remonstrate against their course, but when you ask us to stop their mouths, and muzzle the press, you ask us to do that which we would shed our blood to prevent being done. No, gentlemen, we cannot go quite so far as that—we will not destroy our liberties to aid you in perpetuating slavery, though we are opposed to any interference in the established order of things.'

The threats of the South against the life of individuals are not idle. The murders committed under the name of Lynch law, are a proof of the cool ferocity with which, as in the horrible excesses of the French Revolution, men would sanctify the assassination of the most innocent citizens under the form of justice. The life of one of the most benevolent citizens of this country, is in constant danger from the conspiracy of kidnappers, and the hand of the assassin, instigated and strengthened by an immense price set upon his head, openly and almost with public applause, in one of the largest cities of the South!

If this murderous plan should be carried into execution, and an individual, justly called by the Journal of Commerce 'one of the most estimable men whom the country affords,' should be destroyed in the 'diabolical attempt,' the consequences to the people of the South would be more dreadful than all that they apprehend from the progress of Abolition Societies. The success of a plan like this, would go far to *abolitionize* the whole North, and perhaps would prove the signal of dreaded insurrection in the heart of the Southern community. It would be nothing strange, should it prove the commencement both of a civil and servile war. May the history of American republicanism never be accursed with the record of such a crime.

If the people of the South do live in fear from the continued operation of Abolition Societies, we beseech them to remember, that in the nature of things the abduction of such a man as Arthur Tappan, would multiply their number fifty-fold, and give an energy to their principles and a popularity to their measures, which not all the combined interests of the South could for a moment, withstand. A crime like that which they are contemplating, would put every man at the North in the attitude of self-defence, for individual safety and freedom. If they have any regard to self-interest, to say nothing of justice, morality, and law, they will stay the progress of this murderous conspiracy.—*Salem Landmark.*

A Conspiracy to abduct an Abolitionist.—On Friday morning last, two southern gentlemen were standing together on the steps of one of the hotels in Broadway earnestly engaged in conversation. One was dressed in a glossy new black coat and an old hat, the other wore a blue coat with gilt buttons and a white hat. 'Do you think it can be done?' said old hat to white hat. 'I know it can,' replied the other. 'What reason have you to know?' asked old hat. 'Why,' replied white hat, 'I went over to Brooklyn yesterday and examined the house and premises. It can be easily done.' 'Well, if it can be done—an example ought to be made by the South.' 'We could get him out to sea,' continued the other, 'in one of the n[illegible]boats. I think the Courier and Enquirer's boat, or perhaps the Journal of Commerce, Once past Cape Hatteras, he should have his belly full of abolition.' Here the conversation dropped.

Does Arthur Tappan, or any of the Abolition Society live at Brooklyn? They had better look out. We have been told on good authority, that a private purse of $20,000 has been made up in the South to abduct Arthur and carry him to the south. The city is at present more full of southern people than ever it was before. There is some grand *coup d' etat* in contemplation—some daring, dangerous feat that will startle the whole country and enrapture the South. We verily believe that there is an organized *corps* in this city determined to carry off one of the leading abolitionists to the south, and there hang him up like a Vicksburgh gambler. We dont like the abolitionists, but we give them a fair warning.—*New York Herald.*

Slavery and Anti-Slavery.—The misjudged and ill-timed meeting recently held in the city of N. York by a few slaveholding fanatics and their subsidized zealots, has aroused the spirit of anti-slavery; and bids fair to bring into efficient action the entire northern section of the state. The abolition society in this place already numbers more than four hundred members, and is increasing rapidly. A Female Abolition Society has recently been formed in Peru; and measures are taking as we are informed to establish similar societies in the adjacent towns. Thomas B. Watson, Esq. of this village, we learn, delivered an address on this interesting subject to a large and respectable audience in Clintonville on Sunday evening last, who was followed by the Rev. Mr. Doolittle, with some able and appropriate remarks. The best men of our country, without reference to political or party divisions are engaged, heart and hand in the great work of moral reform. It is a question which irresistibly forces itself upon the mind of the patriot, the philanthropist and the Christian. It is a question in which all are interested, and admits of no neutrality. And he that is not for slavery must be against it. It is but just to add, that while the abolitionists evince zeal and resolution of purpose, yet all their acts are characterized with moderation, prudence, and forbearance.—*Keeseville Argus.*

The Boston Meeting, as we expected, does not please our fellow citizens of South Carolina. The Charleston Patriot expresses its disappointment in the character of the proceedings. It expected something more definite and practical than reproof of the abolitionists and their schemes. 'We looked (says the Patriot) for limits or suggestions for *legislative action.* We had hoped that Boston would have taken the lead and the credit of having *first* suggested to the Legislature of Massachusetts that series of measures that would have put an end to discussions on the subject of slavery, within her limits, by the *strong arm of the law.*' How little do the people of the South know of the principles and the views of our citizens! The mere suggestion by a Boston meeting that the legislature should put an end to discussion on slavery, *by the strong arm of the law*, would be the signal for revolution. A motion to that effect by a member of the legislature would be followed by such an agitation as the present generation has not witnessed.—*Boston Courier.*

The Baltimore Patriot, in an article on 'the Spirit of the Times,' introduces the following very just remarks, which are worthy of the attention of the editorial corps:

'The Press, we greatly fear, the orderly, and in the main, well regulated press, has something to answer for, in regard to this evil. We verily believe that one cause for the extent to which it has now arrived, may be traced to that indifference, if not tacit approbation, with which it has been too much in the habit of recording the summary inflictions of punishment, by other sentences than that of the law, on culprits of every hue, and for every possible grade of offence. These outrages against established order are chronicled and spoken of, under the cant term of '*Lynch Law.*' It is a term that ought not to find a place in the columns of a newspaper, nor in the conversation of men, any more than the illegal doings which it involves, should find perpetrators or abettors in civilized society and in a country of law. Let the press and the people repudiate this term, and properly rebuke all violations of law, and a great step will thus be made towards a restoration of its supremacy. Here is a space for general reform. Let us hope it may be properly improved.'

The New Orleans Bee condemns the resolve of the citizens of Charleston in violating the integrity of the Post Office, by requiring that all papers and documents sent through the mail should be submitted to the ordeal of a private inspection. The Bee says—'This is a glaring infraction of privilege and right—and one of the most sacred kind, the rights of private intercommunication. By this violation if carried to any extent, the whole prospects of a merchant or other citizen might be ruined—if he should receive letters or documents of advice important in his transactions or vocation. Such letters are to him property of an invaluable nature—perhaps more so than his property in slaves would be. We therefore fall from the frying pan into the fire, by sanctioning such nefarious surveillance—a coercion that we trust and think will never be sanctioned by the citizens of Louisiana.'

The Charleston S. C. Patriot, and Gov. Tyler of Virginia, are not satisfied with the Northern Meetings against the Abolition movements. The Patriot is quite angry at the Boston Meeting, for admitting that Slavery is '*an evil at all.*' And both the Patriot and Gov. T. wish us, at the North, to *put down the Anti-Slavery discussion by the strong arm of the law!*—We are not disposed now, to comment on these matters at great length,—but they demand serious consideration. Mr. Jefferson saw great *prospective* evils growing out of the slavery question:—we see the whole country, *now* from one end to the other, excited by it, in a very high degree,—and we witness even the means adopted to conciliate, turned into occasion for reproach.

The Concord Patriot manifests its respect for the laws by exulting at the recent illegal removal of what it calls the 'nigger academy,' at Canaan. Suppose the citizens of Concord should vote, in town meeting, that the Patriot concern is a nuisance—which it certainly is—and ought to be abated; and that they should order it to be hauled forthwith into Bow woods; how would the Patriot relish such an illustration of the Canaan doctrine? Doubtless not much. We concur with the Exeter News Letter, that whatever opinion may be entertained of the Canaan Academy, and the parade which its patrons saw fit to make about the education of the blacks and their amalgamation with the whites, there should be but one opinion, and that a decided, strong, and overwhelming one, against every attempt to take the administration of justice out of the tribunals in which our constitution and laws have placed it.—*Dover Enq.*

We observe that in New-Orleans, a reward of $20,000 is offered for Arthur Tappan, the President of the Anti-Slavery Society. We regret this proceeding, in behalf of the South, for two reasons: 1st. It seems too much of a braggadocia character. 2d. It might tempt to a violation of the laws of one of our sister States. The kidnapping of a white man in New-York is punished with death.

Much as we detest the schemes of Tappan and his gang, we would wish the South to pursue a dignified course; and how careless soever the State of New-York may be, of the violation of our laws committed by her citizens, let not the South attempt to bribe any one to violate the laws of New-York.

Such a measure was talked of about here, but we are happy to see that it did not gain many proselytes. Let us right ourselves first by legal remedies; if they fail, then we must do the best we can.—*Milledgeville (Ga.) Times.*

The Ballston Spa Republican seems to have a right understanding of the matter concerning the Abolitionists. It does not believe that brute force will put a stop to free discussion, nor will it consent to have the gag-law applied to our citizens, who think it their duty to condemn the existence of slavery in our land. The following is from a late number of that paper:

'The newspapers continue the war upon the Abolitionists, and the latter are crowding their publications into every nook and corner of the country. They will flourish so long as they are denounced as madmen, incendiaries, fanatics and fools. Let them alone, and they will do no harm. Mobs and riots—the detention of their publications in the post office, and the hanging up of abolition preachers, will never silence them.'

Slavery.—These southern gentlemen ask a great deal too much if they ask for laws which shall punish free discussion on this or any other subject. We may dissuade our fellow citizens from a useless and mischievous agitation of the subject, and this we believe is our duty; but very few, we apprehend, would be willing to pass any law to punish men for speaking what they think, or publishing their opinions. Tyranny in this form would be as odious as in any other.

We can pardon much to the feeling of high excitement under which southern men speak at the present time; but if they demand what is wholly unreasonable, they will be likely to be met with an indifference which will withhold what they have a right to expect.—*Augusta (Me.) Journal.*

Gag Law.—Meetings are being held in many of the principal towns in New-England for the purpose of putting a stop to the discussions of the Abolitionists on the subject of slavery. Even in the city of Portland, at a large meeting of the first citizens, a determination was in effect announced that no Abolitionist should again enter their houses of worship for the purpose of giving Lectures. It needs no prophet to determine with whom rests the right spirit in such cases. Can those who would put a gag in our mouths be far from the spirit of those in Mississippi, who have denied their fellow men the right of trial by jury?—*Family Pioneer.*

Going the Whole.—The editor of the New-York Evening Post censures the letter of the Postmaster General, on the subject of abolition pamphlets—and took occasion, from the silence of the Globe to express a belief that the Executive did not approve of the new ground assumed by Mr. Kendall. Whereupon the Globe hastens to remove any such erroneous impressions, by offering the following remarkable sentiments:—

'In the justice of Mr. Kendall's views, and the propriety of the course he has adopted as delineated in his abused letters, there is, we believe, but one opinion here; and that is one of *unqualified approbation.* It is wonderful that the Post should be so far deluded as to suppose that Mr. Kendall would proceed, on a question of high concern to the Administration, to take ground and express officially important opinions, without consulting his associates in the Government, and ascertaining that his course would be approved by the President.

We understand that our account of the Pro-Slavery meeting in Lowell, was laid before the public of Richmond, Va. and that a public meeting was held in consequence: the merchants of that place resolved not to trade with the Lowell manufacturers, till they consent to Lynch the abolitionists! This is the report, and the cause of the excitement manifested by the aristocracy; how true it is we cannot say, as we have been unable to see the Richmond papers.—*Lowell Times.*

Anti-Abolition Meetings.—We publish to-day the proceedings of the numerous 'Anti-Abolition Meetings,' as they are called, that have been held throughout the Northern States. As there was no particular necessity for meetings, their proceedings have generally amounted to little or nothing. Their prime movers have been a few sordid mercantile souls who feared that their business with the south would be injured in consequence of the proceedings of the Abolitionists. Yet scarcely one of these meetings has dared to satisfy the very moderate demands of their southern friends, by calling for a suppression by law of the discussion of the abolitionists; nor, on the other hand, have they told the South, that before they called upon the North to pass laws against free discussion, they should, at least, have made an effort to bring to justice the murderers of northern citizens. The anti-abolition meetings generally have been something like the celebrated panic meetings enacted by nearly the same class of men—all smoke.—*N. Y. Advocate.*

SOUTHERN SLAVERY.

If even at this early day in our history, the freedom of speech and of the press is prohibited on this subject—if a system of espionage is already established in the post office department on account of it, it needs no prophet to predict the dangers to which we are fast approaching. If the safety of the South already require these palpable invasions of individual rights secured by the constitution of the country, it is surely sleeping over a smothered volcano, ready to burst and destroy all around it. It is, then, not the North but the South that should urge this subject forward as one for legislation—for in the catastrophe that is threatening, it is the South and not the North must suffer. The press cannot be muzzled—the mouth cannot be gagged—freedom of opinion cannot be checked, to suit the conveniences of slaveholders. These are rights dear to Americans, and if they are called upon to give them up, merely to accommodate the interests of Southern slaveholders, whilst these slaveholders themselves make no effort to abolish slavery in a manner consistent with justice to all parties, they will show that the estimate they set on their rights and privileges, is higher than that which binds them to a people, who, by continuing slavery, forgetful of justice and heedless of consequences, blindly rush to their own ruin, and perhaps to the ruin of their country.—*Pittsburgh paper.*

Astounding Disclosure!!!—The ever-vigilant editor of the Boston Recorder, in watching the proceedings of the abolitionists, has made two discoveries which must cause every ear to tingle. We let him state them in his own words:

'The Liberator has, or had till lately, been sent regularly by mail to free colored people in Baltimore, and in Washington City. This will not be denied by any one acquainted with its books.

Slaves in the District of Columbia have resorted to free colored persons, to whom the Liberator was sent, for the purpose of hearing it read. This we can prove.'

There it is! Only think of it. Free people of color in the city of Washington take the Liberator. And not only this, but the very slaves there like to hear the Liberator read. Strange they do not prefer the Boston Recorder.

We hope the Recorder for Aug. 29 may be sent forthwith to Mr. T. F. Buxton, of London, to tell him at what a pitch things are arrived here—that in the American republic, where all men are declared equal, and have an inalienable right to life, liberty, and the pursuit of happiness—in the very capitol, within sight of the President's house, and under the walls of Congress, who possess the exclusive right of legislation there—even in that admired shrine of freedom, free citizens of the United States subscribe for and receive the Liberator. Nay, they go so far as to read it to their parents, brothers, relatives and other friends less favored than themselves under the benign laws of this most equitable of republics. What will Mr. Buxton think? Will he not draw up another protest, and denounce the Anti-Slavery Society, as he and the sainted Wilberforce did a rival institution? Perhaps information so important will be forthwith communicated by him to the Parliament, and furnish him a new argument for the speedy destruction of the absurd and oppressive apprenticeship system.

It should also be sent without delay to the Duc de Broglie, prime minister of France, and president of the French Abolition Society, that he may see what unwarrantable and high-handed measures are pursued in America to put down slavery. Thus he may be warned against the fatal rock of acknowledging the rights of the free while seeking to redress the wrongs of the slave; and the greater absurdity of allowing the objects of his sympathy to gather from any source an intimation that they have friends.—*N. Y. Evangelist.*

The Commissioners appointed under the Act for the Abolition of Slavery have made an intercolonial apportionment of the twenty millions placed at their disposal. From their published statement it appears that the number of slaves in the British Colonial possessions, amounts to 780,993, of the relative value of £45,281,738 15s. 10 1-2d. The owners of the slaves will therefore receive about four ninths of their relative value. The proportion for the Island of Jamaica is £6,161,927 5s. 10 3-4d., and the relative value of the slaves is £13,951,139 2s. 3d.

A New Stove.—Dr. Nott, it seems, is not the only man of a college, who can invent a stove. Professor Olmstead, of New Haven, has produced one, which is said to excel the doctors' in sundry particulars; one whereof is that neither fumes nor ashes can escape from it; another, that the unsightly appearance of a pipe is avoided; a third that a child can regulate it; and to crown the whole it costs only $10.

☞ NOTICE TO TAILORS. ☜

WANTED immediately, a good workman at the Tailoring business. One of good character can find a good situation at J. T. HILTON'S, No. 20, Brattle-street.

Boston, Sept. 23d, 1825.

GENTEEL BOARDING.

THREE or four persons of color can be accommodated with private board at the house of Catherine Lewis, No. 7, West Centre-street. Inquire at J. W. LEWIS'S Blacksmith shop, No. 70, Cambridge-street. Sept. 26.

PRICE REDUCED!!

The American Anti-Slavery Almanac for 1836, is offered to the public at the low price of 50 cents per dozen. *It is the cheapest Almanac in the United States.* This Almanac is printed on superior paper, and for its mechanical execution, is unsurpassed by any published. The publishers are induced to put it at this low price, for the sake of *giving it a more extensive circulation, though from the manner of its execution, cost of paper, and the many disadvantages they are under in its being introduced, they should be called to make some pecuniary sacrifice.*

WEBSTER & SOUTHARD

Boston, Sept. 16, 1835.

PROPOSALS

FOR OPENING AN EVENING SCHOOL.

THE subscriber would respectfully give notice to his friends and the public, that he contemplates opening an Evening School, in the Old School Room in Belknap-street, where he would be happy to instruct any who may favor him with the opportunity, in the branches of Reading, Writing, Arithmetic, English Grammar, Geography, Chemistry, History, &c. &c.

This School will commence on the 1st of October next and close with the month of February following. It will be holden three evenings in each week.

Terms of Tuition, { Males, per quarter, $3.00 / Females, " $2.00

Application to be made to Mr. A. Forbes, teacher of Smith School, or to the subscriber, No. 12, Belknap-street. CHAS. V. CAPLES.

Boston, Sept. 17th, 1835.

NEW PUBLICATIONS

FOR sale at the Office of the Massachusetts Anti-Slavery Society—

'Juvenile Poems for the use of Free American Children of every Complexion'—also

'Productions of Mrs. Maria W. Stewart.'

Subscriptions are received at the above office for the Emancipator, Human Rights, Record, and Slave's Friend, which will be forwarded to any part of the Union requested.

All other Anti-Slavery publications which have hitherto been advertised may be procured at the same place, No. 46 Washington-street, up stairs.

HENRY E. BENSON, Agent.

Boston, Sept. 12th, 1835.

WANTED,

A GOOD Journeyman Tailor, of moral habits, to whom liberal wages will be given. Apply to GEORGE H. BLACK, Exchange-street, Portland, Me. Sept. 8.

P. S. A colored man would be preferred.

NOTICE.

BOARD can be obtained for four or five persons at No. 12, Belknap-street.

CHARLES V. CAPLES.

Boston, Sept. 12.